The True Church of England

COMPANION

IN THE

CLOSET:

OR, A

Complete Manual

OF

PRIVATE DEVOTI

FITTED

For moſt PERSONS and C

Collected from the WRITINGS of

Archbiſhop LAUD, | Dr. HICKES,
Biſhop ANDREWS, | Mr. KETTLE
Biſhop KENN, | Mr. SPINCK

And other Eminent DIVINES of the

CHURCH of ENGLAI

With a PREFACE,

By the Reverend Mr. *SPINCKES.*

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TO THE

Chriſtian READER.

PRAYER to God for his bleſſings, together with praiſes and thankſgivings for mercies received, being the matter of the following Manual, I ſhall need to ſay the leſs for recommending it to the approbation and uſe of all pious and well-diſpoſed Chriſtians.

There is none who hath any ſenſe of his duty to Almighty God, but muſt needs own, that this is a principal branch of it. Even nature itſelf would dictate, that we ſhould all moſt humbly make our ſupplications for the forgiveneſs of our ſins, and for obtaining the good things we ſtand in need of; and again, on the other hand, that it is moſt highly diſingenuous and unworthy, for thoſe to whom multitudes of ineſtimable bleſſings have been vouchſafed, not to make their hearty return of unfeigned thanks for them.

And indeed ſuch indiſpenſable obligations we all are under, thus to pay our devotions continually to Almighty God, that they have ever been held a neceſſary and eſſential part of religion, whether amongſt Heathens, Jews, *or Chriſtians* [a].

Even amongſt the firſt of them are not wanting inſtances of ſuch, as, though guided by the dim light of nature, would not undertake any buſineſs of importance, without firſt imploring [b] *the divine favour and aſſiſtance; as not daring to promiſe themſelves ſucceſs in thoſe attempts, for which they were not qualified from on high. They were too ſenſible of their own infirmities, to imagine, that that ſhould proſper in their hands, to which the Almighty did not condeſcend to give his bleſſing: and for this cauſe they had their temples and their prieſts, and offered their ſacrifices, and made their requeſts and vows, to try if their God would be invited by any of theſe means to hearken to, and bleſs them.*

And

[a] Ὥστε μὴ δὲ πάνυ εὑρίσκεσθαι, ὅσις ποτὲ τὴν Πρόνοιαν παραδεξαμένων, καὶ Θεὸν ἐπισπασάντων τοῖς ὅλοις, εὐχὴν μὴ προσίεται. Origen. περὶ εὐχῆς, l. 13.

[b] Ἐκ Διὸς ἀρχώμεθα. Arati Φαινομ. v. 1.

Bene

And Porphyry *affirms in particular of the* Egyptians, *that* [a] *their cuſtom was, to praiſe God four ſeveral times a day; at morning, and evening, at noon, and towards the going down of the ſun. So careful were they not to be found faulty in this caſe.*

Beſides whom, the Jews, *having had God's preſence with them, and his glory manifeſted to them in a peculiar manner, beyond what the reſt of the world had known, it would have been a moſt notorious provocation, if they had forborn to worſhip him continually: eſpecially conſidering what plain and frequent directions were given them, for the conſtant performance of their duty, in this as well as other reſpects. They had the examples of* Abraham [b], Iſaac [c], Jacob [d], Moſes [e], Joſhua [f], *and others* [g];

Bene ac ſapienter Majores inſtituerunt, ut rerum agendarum, ita dicendi initium à precationibus capere; quòd nihil ri è, nihilque providenter homines ſine Deorum immortalium ope, conſilio, honore, auſpicarentur. *C. Plin. Sec. Panegyr.*

Ἀπολεπόμενος μὲν ἔδει ἀνάγελαι, μὴ θύσας τοῖς θεοῖς, τὸ παρακαλέσας αὐτές βοηθές. Arrian. Epictet. l. 3. c 21.

[a] De Abſtinentiâ, l. 4. § 8.

[b] Gen. xx. 17. [c] Gen. xxv. 21. [d] Gen. xxxii. 6, &c. *and* xxxiii. 4. [e] Exod. xxxii. 11, &c. [f] Joſh. vii. 6, &c. [g] Gen. xxiv. 12. Judg. xiii. 8, 9. *and* ch. xvi. 28. 1 Sam. i. 10, &c. 2 Sam. vii. 17, &c. 1 Kings viii. 22. *and* ch. xviii. &c.

who were taught to ſeek the Lord with all their heart [a], to ſeek the Lord and his ſtrength [b], *yea even* to ſeek his face continually [c]; *had great bleſſings and deliverances promiſed them, upon their ſerious application to God for them* [d]; *and at other times had been reproved for not calling upon him as they ought to have done* [e]. *And ſuch impreſſions were thereby made upon them, that they are related to have been at their devotions three times a day.* Buxtorf *tells us, that* they had three ſtated tmes of prayer, in the evening, in the morning, and the night-ſeaſon [f]. *Adding moreover, that they ſay*, theſe had their original from the three great patriarchs; the morning prayer having been inſtituted by *Abraham*, that of the evening by *Iſaac*, and that in the night ſeaſon by *Jacob*. *But this much we are ſure of, that the royal pſalmiſt teſtifies this to have been his practice (and which therefore was not improbably the practice of others too):* [g] As for me, I will call upon God, and

[a] Deut. iv. 29, *&c* ch. xii. 5, 6. [b] 1 Chron. xvi. 11. [c] Ibid. [d] Pſal. xxxiv. 10. xliv. 20, 21. l. 15. cii. 17. cxvi. 1, *&c.* cxlv. 18, 19, Jer. xxxiii. 3. Iſa. xliii. 21. Pſal. xiv. 8. [e] Iſa. xliii. 21. Pſal. xiv. 8. [f] Synag. Jud c. x. p. 219. [g] Pſal. lv. 16, 17.

the

the Lord ſhall ſave me: evening, morning, and at noon, will I pray, and cry aloud, and he ſhall hear my voice. *So* Daniel *kneeled upon his knees three times a day, and prayed, and gave thanks before his God* [a]. *Such were the inſtances of devotion, recorded and tranſmitted to us from thoſe times. And, beſides their private devotions at home, and what ſacrifices they offered at the temple by God's own appointment, they had alſo their ſynagogues, (it is ſufficiently known) where they met to offer up their ſolemn devotions, and to hear the law and the prophets read and expounded to them.* Bertram [b] *teaches, that theſe ſynagogues anſwered exactly to the eccleſiaſtical aſſemblies of the Levites and Prophets, that were firſt inſtituted without* Jeruſalem, *by* Joſhua *and* Samuel. [c] Sigonius *conceives, that they were firſt built in the time of the captivity, when the* Jews *had no temple to reſort to; but this ſeems not well to agree to what the* [d] *pſalmiſt ſays,* They have burnt up all the ſynagogues of God in the land; *nor with what is related* [e], *that* ἐκ γενεῶν ἀρχαίων, from antient

[a] Dan. vi. 10, 11. [b] De Rep. Heb. c. 18. p. 331.
[c] De Rep. Heb. c. 2 p. 8. [d] Pſal. lxxiv. 8. [e] Acts xv. 21.

times, *or the primitive generations,* Moſes hath them that preach him, in every city, being read in the ſynagogues every ſabbath-day: *for, according to theſe words, they ſeem not only to have had ſynagogues* κατὰ πόλιν, *in every city, but more antiently too, than only from the captivity. And, beſides thoſe in the reſt of their cities throughout* Paleſtine, Sigonius, *but now named, teſtifies, that it is recorded, in the commentaries of the* Hebrews, *that in* Jeruſalem *alone there were four hundred ſynagogues: which ſhews the great zeal and concern that people then had for the worſhip of God.*

And ſince the publication of our religion, not only the diſciples of our Saviour, but our Lord himſelf, the bleſſed Author of it, was ſingularly obſervant of this duty: who not only roſe up a great while before day to pray [a], *but withdrew, and prayed, once at leaſt, a whole night together* [b], *falling upon his face and praying* [c], *praying three times, and ſaying the ſame words* [d]; *and in his agony prayed more earneſtly, till in his great zeal he fell into a ſweat, and that*

[a] Mark i. 35. [b] Luke vi. 12. [c] Matth. xxvi. 39. [d] Ver. 44.

no

no common ſweat, but ſuch as became like drops of blood falling down to the ground [a]: *and not only left his own example for his followers to imitate; but over and over required them to pray* [b], to pray, and not to faint [c]; to take heed, watch and pray [d]; to watch and pray always [e]; to aſk, and ſeek, and knock [f]; *and beſides gave them a ſet form of prayer, to be uſed by them in their addreſſes to Almighty God. And, ever ſince, his church has held itſelf bound, both to return to him their moſt humble thanks and praiſes for our redemption by him, and all the ineſtimable bleſſings we partake of through him, and to offer up their conſtant prayers and ſupplications for the good things they ſtood in need of: and this from day to day* [g], *and, in the Apoſtle's expreſſion,* without ceaſing [h]. *And how can any, who profeſs themſelves Chriſtians, think to excuſe themſelves, if they follow not ſuch glorious examples, as opportunities offer themſelves?*

In the firſt place, we ſhould all get ourſelves ſo warmed with a zeal for God's

[a] Luke xxii. 44. [b] Matth. vi. 6. [c] Luke xviii. 1.
[d] Mar. xiii. 33. [e] Luke xxi. 36. [f] Ibid. xi. 9.
[g] Acts ii. 46. [h] 1 Theſſ. 5. 17.

glory, and our own and others welfare, and into ſuch a ſerious poſture and diſpoſition for devotion, as that we may readily betake ourſelves thereto upon all occaſions; that if we labour under temptations, or be encompaſſed with griefs and ſorrows, or be expoſed to fears and dangers, or have unhappily fallen into any ſin, or upon any other emergency, we may preſently make our application to our mighty Saviour and Deliverer; and on the other hand, when we have been made partakers of any ſingular bleſſings, we may joyfully return him our moſt hearty praiſe and thankſgivings. Conſonantly to this ſenſe, it is ſaid of the righteous, *i.e. the good and charitable man, that he is* ever merciful, and lendeth [a]; *becauſe he is always inclined to it, whenever he has ability, and meets with a fit opportunity, and a proper object of his kindneſs. So ſhould we all be always in a preparation for this moſt neceſſary duty, that, upon every proper occaſion for it, we may not be backward, in pouring forth our ſouls to the God of our ſalvation. We muſt continually remember ourſelves, as under his good Providence, and fly to him for ſhelter and*

[a] Pſal. xxxvii. 26.

aſſiſt-

aſſiſtance in all our ſtreights and dangers, and for a ſupply of the good things he ſees to be neceſſary for us. Clemens Alexandrinus *affirms, that* if ſome appoint certain determinate hours for prayer, the third for inſtance, the ſixth, and the ninth; the knowing man, that is, the good Chriſtian, the perſon of attainment in religion and virtue, παρ' ὅλον εὔχεσθαι τὸ θεῖον, prays all his life long, haſtening to be preſent with God by prayer [a]. *And this perhaps might be our Saviour's intent in St.* Luke [b], *where he directs to pray,* ἐν παντὶ καιρῷ, at every ſeaſon: *which phraſe, conſidered with reſpect to the context, may yet poſſibly mean, upon every appearance of danger: for thus muſt the pious Chriſtian be diſpoſed to ſue to God at all times, by ſhewing himſelf ready to do it, whenſoever he ſees a ſuitable opportunity, and a proper occaſion for his prayers; following the direction of St.* Paul [c]: Be careful for nothing; but in every thing, by prayers and ſupplications, with thankſgivings, let your requeſts be made known unto God. *And again,* [d] Pray always, *or upon every occa-*

[a] Strom. l. 7. p. 772. [b] Chap. xxi. 36. [c] Phil. iv. 6. [d] Eph. vi. 18.

ſion, ἐν παντὶ καιρῷ, *at every ſeaſon*, with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance. *Agreeably hereto, amongſt the fragments of the anſwers aſcribed to St.* Polycarp *by* Feuardentius[a], *we read, the Apoſtle St.* Paul *ſays*, I die daily; whereas it is impoſſible, that a man ſhould every day die a death, by which this life is ended at once; but, becauſe he was continually prepared to lay down his life for the Goſpel, in this ſenſe he profeſſed himſelf to die daily. *And thus muſt we all be ſure to pray always, by having got our hearts into ſuch a ſerious and devout diſpoſition, as that we may be fit to make our ſupplications to Almighty God upon every incitement to it, in all conditions, and at all hours and ſeaſons, when matters and circumſtances call for it.*

In the ſecond place, ſuch a diſpoſition of mind, as this, will put us upon frequent ejaculations, and earneſt addreſſes, to God, upon all accidents; that, when we cannot be at liberty to ſequeſter ourſelves from our worldly affairs, we nevertheleſs intermix ſuch holy petitions to Heaven with them, as the circumſtances of time, and place, and

[a] Ad calcem Irenæi, l. 3. c. 3.

buſineſs,

buſineſs, will admit of. A very little recollection will enable the devout petitioner to ſend up his ſoul in pious thoughts and ſupplications, when poſſibly he has not a minute wholly at his command from ſuch avocations as are not to be avoided: and a right temper of mind for prayer will make him very careful, not to let ſlip any ſuch little convenience for it. Though he cannot always allow himſelf to ſet apart a ſpace for longer and more deliberate prayers, he cannot fail of ſuch intermiſſions in his uſual employment, whatever it be, as may ſuffice for the darting up ſome good wiſhes, and ſome very fervent, tho' brief, requeſts to the throne of grace; and may ſo ſanctify his worldly buſineſs, by the intermixture of ejaculatory ſupplications, as may teſtify his continual ſenſe of God's ſovereignty over him, his goodneſs to him, and the great need he ſtands in of his mercy. Be his occaſions ever ſo urgent, they cannot prevent his finding out ſome moments, wherein to utter now-and-anon a pious requeſt for a bleſſing upon what he is about, for pardon of his ſins, the aſſiſtance of the Holy Spirit, or other good things either for himſelf or others. If we be not wanting to ourſelves,

we may be perſuaded, as Clemens Alex. *ſpeaks,* [a] that God is always with us; may praiſe him, when at the plough; and ſing hymns to him, whilſt under ſail: *and may at every turn breathe forth ſome devout and holy requeſts to God for what we want, a return of praiſe and thankſgivings for what we have received, or a penitential ſigh or petition upon reflection on our ſins. Whilſt we are at ſtudy, at work, at our meals, or lying down, or riſing up, or going forth, or returning home, are buying or ſelling, or otherwiſe taking care, either of ourſelves or others; where-ever we be, or however employed, it will be no impediment to any of our concerns, will obſtruct none of our deſigns, will take us off from no buſineſs, nor will coſt us any pains, to lift up our eyes and our hearts to God, and to beg of him, that he will be graciouſly pleaſed to relieve us in all difficulties, and to bleſs ourſelves, together with whatſoever belongs to us. It will be no interruption to our endeavours, for any of us to cry,* The Lord be merciful to me a ſinner, *upon a thought of his own unworthineſs;* The Lord bleſs and proſper me, *when engaged*

[a] Strom. l. 7. p. 720.

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in any important deſign; The Lord ſave me, *when in any fear or danger*; The Lord deliver me, *when under any calamity*; The Lord ſtrengthen and aſſiſt me, *when aſſaulted with a temptation*; The Lord be praiſed, *for any mercies received*; The Lord give me patience, *when under any croſſes and diſappointments*; The Lord direct me, *when on any difficulty*; The Lord extricate me, *when fears and ſorrows, grief and anguiſh, ſnares and miſchief, have taken hold of him. This is to pray* ſine agmine verborum, *as* Tertullian *expreſſes it*[a], *without a train or retinue of words; and yet is an addreſs well-pleaſing to God: and theſe and the like are ſo many ſeveral occaſions for the ſeriouſly diſpoſed Chriſtian to have his ſoul mount up towards Heaven in ſome ſuch holy reflections and deſires, as theſe I have inſtanced in; which, as they are no way troubleſome and uneaſy, becauſe they are the genuine effect of a truly pious temper of mind, ſo do they tend very much to animate aad enliven our endeavours, and to make them the more ſucceſsful; and are that ſort of prayers, in which we may be,*

[a] De Orat. c. 6.

above all others, moſt inceſſant: or, if theſe applications be ſomewhat longer than here ſpecified, yet, if made in proper vacancies, and when other engagements give way for them, I can ſee no manner of objection againſt them.

Nor is this only a ſacrifice highly acceptable to Almighty God, but likewiſe ſuch as, if duly attended to, would prove ſingularly uſeful and beneficial to ourſelves; inaſmuch as, did we but upon all occaſions thus apply to God for his protection and help; had we but ſome good ejaculations in our mouths, as ſoon as we awake in the morning, and again, when we ariſe out of our beds; and at night, when we firſt lie down, and again, when we compoſe ourſelves to ſleep; and throughout the day did we dart up ſome requeſt to God upon every emergency; and when we obſerve nothing elſe to excite us to it, did we but follow Biſhop Taylor's *advice* [a], *and in few words call upon God whenever we hear the clock ſtrike, or as much oftener as we pleaſe; beſides that this would be a very proper method for obtaining God's bleſſing upon ourſelves, and whatſoever belongs to us, I*

[a] Holy Living, ch. i. § 1. n. 19.

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can moreover aſſure any one, it would be found extremely advantageous, both for encouraging us in a continual dependence upon God, and ſo far eaſing us, in a great meaſure, of the cares and troubles, croſſes and vexations of this life, and farther, for reminding us of God's omnipreſence, to whom we thus addreſs ourſelves; and hence for ſpurring us on to the performance of our duty in general, by engaging us to behave ourſelves continually, as in his ſight.

Yet are not theſe ſufficient of themſelves to anſwer our obligations to the duty I am here recommending; but, in the third place, beſides theſe frequent ejaculatory addreſſes to our good and gracious God, we muſt be ſure to have alſo our fixed and ſtated times of prayer. And the truth is, our moſt proper method of worſhipping God is in our ſet and more ſolemn devotions, when we retire from the world, and come into God's more immediate preſence, to pour out our complaints before him, and to ſhew him of our trouble, to declare our wants, confeſs our ſins, implore his pardon and forgiveneſs, and the aſſiſtance of his Holy Spirit to overcome them; to praiſe him for his good-

neſs, and to intercede alſo for others beſide ourſelves. Thus are we continually to make prayers, ſupplications, interceſſions, and giving thanks for all men; *for ourſelves, and all that need our prayers, whereby to recommend us and them to the Divine beneficence, and, by a ſacred intercourſe with Heaven, to bring down moſt ineſtimable bleſſings upon us. And here it is to be obſerved, that,*

I. *We are every day thus to approach the throne of Grace, as the Chriſtians did in St.* Cyprian's *time; of whom he profeſſes, that they would not fail to offer up their requeſts to Almighty God, that his Grace and good Spirit might be conferred upon them.* Rogamus [a], *ſays he,* ut qui baptiſmo ſanctificati ſumus, *&c.* We beg that we, who are ſanctified by baptiſm, may perſevere as we have begun; this we daily pray for, for we have need of daily ſanctification. *And again,* [b] We exhort with all the earneſtneſs we can, that we never ceaſe to join together with all the people in faſtings, watchings, and prayers. Let us diligently perſiſt in our daily groans, and often repeated ſolicitations; for theſe

[a] De Orat. Dom. [b] Ep. 60.

are

are our heavenly armour, which enables us to ſtand and perſevere courageouſly; theſe are our ſpiritual defence, and the divine weapons which protect us. Let us therefore be mindful of each other, let us agree together, and be of one heart, and let us always pray for one another, *And again*, [a]We have need of continual prayer and ſupplication, that we fall not ſhort of the heavenly kingdom. *Thus ſpake that famous Biſhop and Martyr. As alſo St.* Auſtin, *ſpeaking of our Lord's command*, to pray always, and not to faint, *and the Apoſtle's requiring to* pray without ceaſing [b], *affirms, that theſe injunctions are moſt ſafely underſtood to mean, that no day ſhould paſs without its certain time of prayer. And the ſame advice that is here given by theſe great men to their contemporaries, give me leave to recommend here, to the well-diſpoſed Chriſtian reader; That he certainly take care to allot ſome part of each day, for the performance of ſo neceſſary and ſo weighty a duty: a duty, that is to be diligently attended to, and with all the ſerioufneſs and compoſure of mind that may be; and for which we ought therefore*

[a] De Orat. Dom. [b] De Hæreſ. c. 57.

to

to have certain determinate times, wherein to withdraw from our ſecular employments, that we may be wholly at liberty to plead with our God, *and importunately ſolicit his favour; which unleſs we do every day, the intervals and chaſms betwixt our devotions will be ſo large, that they can no longer be ſaid to be, as the Apoſtle requires they ſhould be,* without ceaſing [a]. *How much of each day is to be ſet apart by every one, for this purpoſe, cannot be determined by any general rule, becauſe of the great variety of perſons, circumſtances, and manner of living; their health, their occupations, the difficulties they have to ſtruggle with, and the time that is taken up by them; ſome having far more leiſure at their command than others, and the very ſame perſon not finding himſelf always in the ſame diſpoſition for prayer, nor having always the ſame occaſion, nor the ſame opportunities for it. However, ſo much of our time we ought to ſeparate from common uſe, as that the duty may be performed at leaſt twice every day. Thoſe, whoſe occaſions will permit them, may do it oftener: but every one ſhould be ſure to do it thus often.*

[a] 1 Theſſ. v. 17.

This,

This, I think, may more than probably be inferred from thoſe ſacrifices, which were offered under the law; which, being repeated twice every day, were therefore called עולת תמיד, *the continual burnt-offering:* [a] Now this is that which thou ſhalt offer upon the altar; two lambs of the firſt year, day-by-day continually; the one lamb thou ſhalt offer in the morning, and the other lamb thou ſhalt offer in the even; and this ſhall be your continual burnt-offering [b]. *For ſo it follows in* ver. 42. *Now I cannot ſee, how our ſervices can in like manner be ſaid to be continual, if we be not at leaſt as conſtant in them, as the* Jews *were in their oblations. And perhaps one reaſon, why it is not more particularly decided in the New Teſtament, how often in a day God expects this duty from us, might be, becauſe theſe ſacrifices being ſpecial types of our Saviour, and his worſhip, might ſeem ſufficient to inform us, that nothing leſs than this will be accepted under the Goſpel. But, whether this be ſo*

[a] Exod. xxix. 38.

[b] Τοῖς γὰρ Ἰουδαίοις ἔθος ἦν, καὶ ἐνέσπειρε, καὶ ὑπὲρ τὴν ἕω, καθ' ἑκάστην ἡμέραν τῷ Θεῷ θύειν. Διὸ τὴν θυσίαν ἐκείνην εἰδελεχισμὸν ἐκάλει. St. Chryſ. contra Jud. lib. 2. Tom. 6. p. 330.

or

or not, it is certain, their attendance both at the temple and ſynagogue will ſhamefully reproach us, if we endeavour not to anſwer it in the frequency of our Chriſtian ſacrifices, the calves of our lips.

Beſides, reaſon itſelf could dictate, that, ſince we every day ſtand in need of God's favour and loving-kindneſs, he may juſtly expect, that we ſhould every day thus apply ourſelves to him for it: we ſhould not dare to enter upon the buſineſs of the day without having firſt implored his bleſſing upon what we take in hand; nor ſhould at night compoſe ourſelves to ſleep, till we have again recommended ourſelves to his protection; beſeeching him, of his infinite goodneſs, to preſerve us from the many dangers, whereto we lie expoſed. Neither can we hope, by any contrivance we can poſſibly pitch upon, to ſecure ourſelves from evils and misfortunes, or proceed in our employments, better than if we continually both begin and end the day with our devotions.

And if we but a little conſult the writings of ſome of the antient Chriſtians, we ſhall find, that they from time to time recommend the ſame practice to us.

Cle-

[a] Clemens Alexandrinus *mentions it as the use in his days*, to pray, and read, and do good in the morning, *and to give thanks again in the evening for mercies received.*

The Constitutions, called Apostolical, order, that the Bishops command and exhort the people, to be constantly at Church every day, morning and evening, and not at all to fail; but to come duly together, and not maim and dismember Christ's *body by their absence* [b].

Tertullian *speaks of praying* always, *and* every-where, and at any time; *but especially advises, to observe those three times of prayer used by* Daniel, *by the* Jews *in our Saviour's time, and by the Christians afterwards; calling them by the name of* Horarum Apostolicarum, *of the apostolic hours* [c].

Origen *undertakes to shew from some expressions and examples in Scripture, that prayers ought to be made,* οὐκ ἔλαττον τοῦ τρὶς τῆς ἑκάστης ἡμέρας, *not less than three times every day* [d].

St. Jerom *professes, there are three times, in which our knees are to be bowed*

[a] Pædag. l. 2. c. 9. [b] L. 2. c. 59. [c] De Jejun. c. 10. [d] Περὶ εὐχῆς, p. 38.

to God, which the eccleſiaſtical tradition interprets to be a the third hour, the ſixth, and the ninth; the third, when the Holy Ghoſt deſcended upon the diſciples; the ſixth, when Peter *went to the top of the houſe to pray; and the ninth, when both* Peter *and* John *went up together into the temple* [a].

St. Chryſoſtom *intimates it to have been the practice of his time, to go to Church, and pray, at the three uſual Hours; and exhorts ſuch, as happen to be unavoidably detained from ſuch aſſemblies, to pray to God in other places* [b].

St. Cyprian [c] *conceives theſe three hours to contain in them a myſtical repreſentation of the Trinity; and ſays, The worſhippers of God,* having long ſince ſpiritually determined theſe hours, were very obſervant of the *appointed and ſtated times of prayer. But, not content herewith, he ſubjoins,* Sed nobis, fratres dilectiſſimi, &c. *But we, moſt beloved brethren, have our ſeaſons for prayer increaſed beyond the hours which were obſerved of old.* For we muſt pray in the morning, that the reſurrection of

[a] In Dan. vi. 10. [b] De Anna, Orat. 5. [c] De Orat. Dom.

our

our Lord may be celebrated by an early ſupplication; and when the ſun ſets, and the day draws to a concluſion, we muſt neceſſarily pray again. *So that this father, if I underſtand him aright, requires no leſs than five returns of this duty every day, as others, you ſee, did three, and others two. And indeed thus to proſtrate ourſelves before God, at leaſt twice a day, is as little as can poſſibly be expected from thoſe, who truly deſire to approve themſelves to him.*

2. *But then as the* Jews *were every ſabbath to add to their* continual burnt-offerings, *two lambs and two tenth deals of fine flour mingled with oil* [a], *together with the drink-offering thereof; ſo ſhould we Chriſtians, on the Lord's-day, and other holidays, aſſemble to ſolicit God by a peculiar attendance upon him. We muſt not abſtain from our ordinary labour and employments, that we may ſpend the day in idleneſs, or exceſs, or any kind of wickedneſs; but that we may have leiſure to wait on our God to ſerve and worſhip him, according to his own appointment. Neither may we content ourſelves with our private domeſtick devotions, when we have the convenience of the more publick*

[a] Numb. xxviii. 9, 10.

aſſemblies;

assemblses; but we must be like the Christians in Justin Martyr's *days, of whom* [a] *he relates,* That on the day called *Sunday,* all that dwelt, whether in the cities or the countries, met together, ἐπὶ τὸ αὐτὸ, at the place appointed; and there had the discourses of the apostles, or the writings of the prophets, read to them, as the time wuuld permit. Then the reader ceasing, ὁ προεστὼς, the President, or Bishop, began to warn and exhort them to practise what had been read; after which exhortation they all with one consent arose, and offered up their prayers, and so proceeded to the holy Eucharist. *Which was not then administred, as it is now in abundantly too many places, but three or four times in a year; but every day that they had these publick congregations. These devout Christians did not keep away from Church, as if they thought they could serve God as well by themselves at home: but, besides their own private devotions, they held themselves obliged to be present at the solemn assemblies; and not only to hear a sermon, but that, together with this, they might have an opportunity of praying to God, and*

[a] Apol. 2.

receiving

receiving the Sacrament; of which they were ſo earneſtly deſirous, that when the Emperor Trajan *prohibited their meeting to this purpoſe, they were not, however, diſcouraged; but would come together early in the morning, even before it was day, as both the younger* Pliny [a], *and after him* Tertullian [b], *teſtify, to name no more. They knew that God had required them to be earneſt ſolicitors to him for his favour and loving-kindneſs; and accordingly they would be ſure, as at other times, ſo more eſpecially on his own day, to accoſt him with their petitions; and ſo muſt we too; we muſt be peculiarly obſervant of theſe ſelect times of devotion, before we can look upon ourſelves to have been rightly exerciſed in the duty of prayer. Nor is this all, but further,*

III. *In ſuch places, where God is pleaſed to vouchſafe us other opportunities for publick prayer and thankſgiving, we may juſtly conclude, that he looks we ſhould by no means ſlight or neglect them. It is ſaid of the apoſtles of our Lord, after himſelf was taken from amongſt them, that they worſhipped him, and returned to* Jeruſalem *with great joy; and they were* διαπαντὸς, conti-

[a] L. 10. Ep. [b] Ap. c. 2.

 nually,

nually, *or* always, in the temple, praiſing and bleſſing God [a]. *As much as to ſay, at all thoſe ſeaſons when the* Jews *were wont to repair thither to this purpoſe. In like manner ſaid our Saviour of himſelf:* [b] I ever taught in the ſynagogue, and the temple, whither the *Jews* always reſort; *meaning, at all their ſet times of prayer. And ſo the Apoſtle to the* Hebrews [c] *teſtifies of the* Jewiſh *prieſts, that they* went always into the tabernacle, accompliſhing the ſervice of God, i. e. *at all the ſolemn times appointed them. And I cannot apprehend, how we can be ſaid to pray always, or inceſſantly, if we needleſly abſent ourſelves from this duty; and, beſides the addreſſes made to God at home, don't take all opportunities we reaſonably can, of attending upon him in the publick congregations. Whereſoever God grants peculiar advantages of ſerving and honouring him, we ought to believe, that he looks for an anſwerable improvement of them; and that thoſe, who enjoy them, ſhould do ſomewhat more than others, who partake not of the like happineſs. At leaſt, I am ſure, to be very punctually obſervant of our times of publick worſhip, would be*

[a] Luke xxiv. 23. [b] John xviii. 20. [c] Chap. ix. 6.

a ſin-

a ſingular means of intitling us to God's favour, and bringing down his bleſſing upon us. Where two or three are gathered together in my name, *ſays our Saviour* [a], there am I in the midſt of them. *Hereby informing us, that Almighty God, who is ever ready to hear the ſingle prayers of devout and holy ſouls, is more eſpecially attentive to ſuch as come from a whole body of ſupplicants. And accordingly theſe petitions the antient Chriſtians believed ſo highly prevalent, that they needed not doubt of his favour and bleſſing, when they came thus to beleaguer Heaven with the united force of a whole congregation.* Coimus in cœtum & congregationem, *ſays* Tertullian [b]; We aſſemble and meet together, that, approaching God, as it were by troops, we may the more powerfully ſue to him for his favour; this being a ſort of violence, that is very pleaſing and acceptable to him. *In like manner St.* Cyprian [c] *teaches,* Quicquid petitur a cunctis, Deum pacis pacificis exhibere; *that the God of peace will deny nothing to the peacemakers,* &c. *provided it be aſked by all in a general aſſembly. And again* [d], If two agreeing to-

[a] Matth. xviii. 20. [b] Apol. c. 39. [c] Ep. 60. [d] Ep. 11.

gether can do ſo much, what might an agreement betwixt all produce? If all the *brethren* had united in that peace, which our Lord had given, they had before this obtained of the mercy of God, that which they had aſked, and had not been ſo long toſſed about with the hazard of their ſafety and faith. For many even of the leaſt, *ſays St.* Ambroſe [a], *when* gathered together with one conſent, are made great; and it is impoſſible, that the prayers of many ſhould not ſucceed. *As* Origen [b], *alſo diſcourſing of the place of prayer, conceives, that* when men rightly aſſemble themſelves, there is a double congregation of petitioners, *namely, the* perſons *thus met together, and* their angels, *whom we ſuppoſe to attend ſuch aſſemblies, and to back and preſs their ſupplications. But in this all agree, that if we can hope to pleaſe God, and procure his bleſſing, when we pray to him more privately, much rather may we, when we duly join with the congregation. And before all theſe St.* Ignatius [c] *argues thus:* If the prayer of one or two be of ſuch efficacy, how much

[a] In Rom. xv. [b] Περὶ εὐχῆς, c. 20. p. 130, 131.
[c] Ep. ad Eph. c. 5.

more

more that of the biſhops, and whole clergy?

And no wonder, if theſe kind of addreſſes be ſingularly acceptable to Almighty God [a], *ſince they are for his honour, and our own advantage; for herein we worſhip him as members of his Church, and ordinarily our devotions are warmer, and more lively, than when we are alone: we, in a more remarkable manner, maintain that communion of ſaints, whereof we make profeſſion in our Creed; we follow our Saviour's direction, who has taught us to pray, not,* My Father, *but* Our Father, which art in Heaven; *and the practice of his Apoſtles, who* all continued with one accord in prayer and ſupplication [b], *and on the day of Pentecoſt,* were all with one accord in one place [c], *and of many of the diſciples, who* [d] were gathered together praying, *when St.* Peter, *being miraculouſly releaſed out of priſon, came and acquainted them with the wonderful manner of his deliverance: we have the holy angels preſent with us, according to St.* Paul [e]; For this cauſe ought the woman to have the power

[a] See Bp. *Patrick* of Prayer, Part II. [b] Acts i. 14. [c] Acts ii. 1. [d] Acts xii. 12. [e] 1 Cor. xi. 10.

on the head, *or perhaps to have a veil on her head, in token of her husbands power over her,* Διὰ τῶν ἀγγέλων, *becauſe of the angels; the holy angels being then believed to be preſent with us, either as* miniſtring ſpirits, *ſent forth for the good of ſuch as are there aſſembled, or elſe as members of the Church triumphant, ſtooping to bear a part with us in theſe ſolemnities: and laſtly, hereby we do our parts towards maintaining a ſenſe of God in the world, letting our light ſhine before men, and reminding both ourſelves, and others, of his power and ſovereignty, and the duty we all owe to him.*

Whereas, on the contrary, the neglecting thus to aſſemble ourſelves, is not only a diſreſpect to thoſe who do it, and a ſlighting the authority of the Church, which directs it; but it is a heinous affront to Almighty God, and a great diſhonour to our moſt holy religion, whoſe credit and reputation cannot be upheld in the world, without a viſible profeſſion of it. Perſons may be very ſerious and devout alone, and may obtain many bleſſings from God, according to thoſe words of our Saviour; [a] When

[a] Matth. vi. 5, 6.

thou

thou prayeſt, thou ſhalt not be like the hypocrites; for they love to pray ſtanding in the [a] ſynagogues, and in the corners of the ſtreet, that they may be ſeen of men. But when thou prayeſt, enter into thy cloſet, and, when thou haſt ſhut the door, pray to thy Father, which is in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee openly. *We may, I ſay, perform an acceptable ſervice to God, and obtain many bleſſings from him, by worſhipping him in private, when we have not an opportunity of doing it more ſolemnly. But yet it muſt be owned, that theſe devotions are faulty, whenſoever they ſtand in competition with, and are an hindrance to, ſuch as ſhould have been more publick. And if the requeſts we thus make to God are not anſwered, poſſibly one reaſon of it*

[a] Ἐν ταῖς συναγωγαῖς, in the ſynagogues, ſeems not to be meant here of the proper places for religious worſhip; for what hurt could it be to pray to God in buildings erected purely for the ſervice of God, as the *Jewiſh* ſynagogues were? But rather I take it to import, as Dr. *Hammond* does, any place of publick concourſe, as קהל does; any meeting, either civil, for judicature, and ſo may be properly termed *Conſiſtory*, or for trading, and other ordinary affairs, as it ſeems moſt naturally to mean in this place; unleſs we would interpret it, as *Lucus Brugenſis* does (in *v.* 2.), of the *Areæ*, that were before the door of the ſynagogues, and the aſſemblies of the people there.

may be, that either we are not duly converſant in them, or at leaſt, that we chuſe rather to make them by ourſelves, than with the joint concurrence of the whole congregation. Always, *ſays* Maimonides, *as I find him cited by Mr.* Thorndike [a], Always let a man go morning and evening to the ſynagogue; for his prayer is not heard always, but in the ſynagogues; and he who dwelleth in a city, where there is a ſynagogue, and prayeth not there with the congregation, this is he that is called a bad neighbour: *(and well may he be called a bad neighbour, ſays this great man)* " *that will not lend his neighbour's* " *prayers the ſtrength of his own; but* " *himſelf findeth the fruit of his own bad* " *neighbourhood, when his own prayers* " *want the aſſiſtance of his neighbour's.* " *The Church is one in faith, and one in* " *love; to this purpoſe, that all that hold* " *the unity of it, may find the ſtrength* " *of the whole, in the effect of their own* " *prayers. This is that one ſhoulder, and* " *that one lip, of the prophet* Zephaniah; " *one ſhoulder to croud into God's ſervice,* " *and one lip to praiſe him with. This*

[a] Of Religious Aſſemblies, *c.* vi.

" *is*

" *is that one mountain of God in the pro-*
" *phet* Iſaiah, *unto which he foretelleth,*
" *that all nations ſhould flow.*" *And thus we are all to approve ourſelves to God, by a conſtant attendance at the houſe of prayer, according as we meet with ſuitable opportunity for it.*

One thing more I have alſo to recommend to the devout Chriſtian; and that is, that he be urgent and unwearied in his petitions, and do not give over, but repeat them from time to time, till our good and gracious God condeſcends to give a favourable anſwer: he muſt not ſuffer his heart to faint, but muſt continue inſtant in prayer [a], *endeavouring by this reſtleſs importunity to prevail for thoſe good things, which were not to be had upon eaſier terms. He muſt labour to work in himſelf ſuch a ſenſe of God's infinite goodneſs, that he may not be diſcouraged, tho' he wait ſome time to get his requeſt granted: and, for his ſupport herein, he may remember, that the moſt abſolute and moſt comfortable promiſes of being heard, are made to the importunate ſuiters: ſo that howſoever others do obtain mercies, theſe*

[a] Rom. xii. 12.

may be ſure not to go without them; as is ſufficiently intimated in the parable of the diſtreſſed widow, who, taking no denial, perſiſted in her intreaties, until the unjuſt judge, wearied with her complaints, reſolved, tho' not for her ſake, or the juſtice of her cauſe, yet out of pity to himſelf, to do her right, that ſhe might no longer remain a trouble to him [a]. *Or, if this parable be not enough of itſelf to engage us all* to pray, and not to faint, *our bleſſed Saviour, in his ſermon on the mount, gives us the greateſt aſſurance of being heard, if we do not forbear to reiterate and preſs our ſupplication* [b]; Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you. *Where, by an excellent gradation, he invites and encourages to take no repulſe; but if we do not receive upon the firſt asking, or find upon the firſt ſeeking, yet to go on, and continue knocking; and then we need not doubt, but they who are thus frequent and earneſt in their prayers, ſhall have the treaſures of Heaven opened, and a full ſupply poured down upon them for all their neceſſities. To this purpoſe, St.* Cyprian [c]

[a] Luke xviii. 2. [b] Matth. vii. 7. [c] Ep. 11.

exhorts

exhorts the prieſts and deacons of his Church of Carthage, to beg mercy of God from the bottom of their hearts, and with their whole ſoul, aſking that they may receive; and withal, that if there ſhould be any delay, and the heinouſneſs of their ſins ſhould with-hold the fulfilling their deſires, they would then knock; inaſmuch as to him that knocks ſhall be opened, only upon condition that knocking be with prayers, ſighs, and tears, which are to be perſiſted in, notwithſtanding any diſcouragement the petitioner may meet with. *Nor is this advice leſs proper for ourſelves; who cannot but oftentimes find it neceſſary, in order to getting our petitions granted, to ſeek to God from day to day, reſolving not to deſiſt, till he ſhall be prevailed with to lend us a gracious ear. Sometimes he is eaſily intreated to diſpenſe his favours, and then our duty is thankfully to admire and praiſe him for ſuch his goodneſs: but when he thinks fit to hold back his hand, he thereby informs us, that we have not ſufficiently made our requeſts before him, and ought therefore to perſiſt in, and enforce them, all we can, as we would not miſs of what we ſue for.*

And thus much is implied in that injunction of the Apoſtle, wherein he requires, to continue inſtant in prayer [a]: *ſo as that, tho' God ſeems not to hearken to us, we ſuffer not ourſelves, however, to be diſcouraged, and to deſiſt from ſupplicating his Divine Majeſty; but rather have our deſires the more inflamed, and be always the more earneſt and importunate with him.*

And now, after all, what ſort of Chriſtians muſt thoſe be, that can allow themſelves in the neglect of this neceſſary and important, becoming, and moſt beneficial duty? or, what good can we hope for, without the conſtant exerciſe of it? We may as well expect to preſerve our bodies alive without eating or drinking, as truly to thrive either in body or ſoul without a continual daily exerciſe of ſerious and importunate devotions. And indeed, what employment can we have, ſo worthy to take up our time and thoughts, or that will ever turn to ſuch advantage, in reſpect both to this world and the next, as a conſtant converſe with God by prayer? Hereby we do honour to ourſelves, we recommend ourſelves to God's favour, we act like rational

[a] Rom. xii. 12.

crea-

creatures, and ſhew ourſelves truly to be men; we teſtify the ſenſe we have of God's good Providence over all his creatures, and in particular over ourſelves, and all our concerns both ſpiritual and temporal; and, in a word, we take the beſt courſe we can, to make ourſelves happy both here and hereafter. Which whoſoever duly conſiders with himſelf, methinks he ſhould not need to be preſſed to live in the practice of ſo juſt and reaſonable a duty. Did not experience ſadly teſtify the contrary, it were hardly to be conceived, that any who do not renounce all pretence to religion, could poſſibly be ſtrangers to prayer. And none that regards his own welfare, both here and hereafter, but muſt inevitably find himſelf under the higheſt and moſt indiſpenſable obligations, to this weighty and moſt truly Chriſtian duty.

And, for the pious Chriſtian's daily uſe in this reſpect, I here recommend to him a Manual of Devotions, fitted for moſt perſons and caſes, and moſt of them collected from ſeveral of the greateſt writers we have had in this way, by a gentleman of great piety, ingenuity, and induſtry, and who, if it pleaſe God to prolong his life, is like

to

to prove a conſiderable ornament to the Church: who, as he has laid down divers uſeful directions and aſſiſtances, for regulating our thoughts, and teaching us to lift them up to God at our firſt ariſing out of our beds; ſo has he furniſhed the reader with plenty of holy meditations for every day in the week, on which the well-diſpoſed Chriſtian may employ his mind, as long and as uſefully as he pleaſes; and with a ſet of devotions likewiſe for each day, full and ſignificant, and well anſwering his deſign; yet not ſo long, but that men of trade and buſineſs may eaſily find time for them; and thoſe who enjoy more leiſure hours, may carry them on to a greater length, out of the additions he has made of other following prayers upon different occaſions, as ſhall beſt ſuit their circumſtances and neceſſities. Here is proviſion alſo made for Feaſts and Faſts, for Advent-Sundays, *and other holy-days, and an office for the holy Communion, well compoſed and adapted to that purpoſe, that by the help of it, the worthy communicant may approach the holy altar with a right diſpoſition of mind, and may behave himſelf there with that zeal, and fervour, and devotion, that ſenſe of our*

Saviour's

Saviour's infinite love in dying for us, that abhorrence of our ſins, and unfeigned humiliation and ſorrow for them, that faith in Chriſt, *that love and charity to men, and all thoſe good purpoſes and reſolutions of amendment, and a better obedience by God's grace for the future, which become ſo ſacred an ordinance.*

And, in the whole, that here is nothing, but what is exactly agreeable to the doctrine and worſhip of the Church of England, *may eaſily be concluded from the names of the authors, out of whom the collection is made.*

So that all I have further to add, is only to intreat the devout Chriſtian to be both conſtant and fervent, in theſe and all other his addreſſes to Almighty God; remembring, that it is too much to think of having the things we want beſtowed upon us, without having made earneſt application to God for them. Prayer is a duty of homage to Almighty God, an acknowledgment of our continual dependence upon him, and that all our hopes and expectations are only from him; and it is what he expreſly requires of all that would partake of his munificence. Not that he has any need to be informed of our wants; for he fully knows

our

our frame and conſtitution, and our circumſtances in the world, and the preparation we are in, in order to another; and underſtands what is good for us, incomparably better than we ourſelves do; but only, that this is a method that highly becomes us, and wherein moreover he has decreed to beſtow his mercies. Tho' he be ready of his own infinite goodneſs to diſpenſe his favours, where he ſees them wanting, and even before we ask him, yet will he not do it, unleſs we firſt ſue to him for them. A plainer inſtance of this great truth cannot be deſired, than what we meet with in the prophet Ezekiel [a]: Then the heathen, that are left round about you, ſhall know, that I the Lord build the ruined places, and plant that, that was deſolate: I the Lord have ſpoken it, and I will do it. *Here is a poſitive promiſe of mercy and deliverance, that God would be gracious to his people, and would not fail to repair their deſolations, and heal their breaches. And yet the next words aſſure us, he would not do it for them otherwiſe, than upon their earneſt ſupplications to him*; Thus ſaith the Lord God, I will

[a] Ezek. xxxvi. 36, 37.

yet

yet be inquired of by the houſe of *Iſrael*, to do it for them. *And one would think no one ſhould be backward to do this, that does not utterly forget, what ineſtimable bleſſings Almighty God has in ſtore for all that duly ſeek after them; and what dreadful judgments, on the contrary, attend thoſe who forbear to worſhip him: that he will be infinitely gracious to, and multiply his loving-kindneſs upon, thoſe that ſerve him faithfully; but will pour forth his indignation, as upon the heathen, ſo likewiſe upon the families, which call not upon his Name.*

To conclude, by a right performance of this duty we ſerve and pleaſe God, and promote his honour before men; and at the ſame time take the ſureſt way to make ourſelves happy, to gain outward bleſſings, to obtain power againſt our temptations, to get our ſins pardoned, to prevail to have our judgments and calamities removed, and to prepare for ourſelves a way to everlaſting glory: whereas, on the other hand, by forbearing thus to draw near to God, we highly provoke him againſt our ſouls, and give him juſt cauſe to bring heavy afflictions upon us here, and to plague us with divers

diſeaſes,

diſeaſes, and ſundry kinds of death, and to make us more intolerably miſerable hereafter. So that, conſidering prayer only as a piece of ſervice, that God requires at our hands, a forbearance of it would argue the higheſt undutifulneſs, and fouleſt ingratitude, toward the ſovereign Author of the good things we at any time enjoy. But if to this be added, the great intereſt we have depending upon it, that man muſt be moſt deſperately beſotted, who can content himſelf to live in the neglect of it.

N. SPINCKES.

DIRECTIONS

Concerning the METHOD of

DAILY DEVOTIONS.

AS ſoon as ever you awake in the morning, ſtrive, as earneſtly as you can, to keep all worldly thoughts out of your mind, till you have preſented the firſt-fruits of the day to God; which will be an excellent preparative to make you ſpend the reſt of it the better: and at your firſt waking, or riſing, offer up to God the following ejaculations.

Awake, O my ſoul, and ſing praiſes to God.

I laid me down, and ſlept, and roſe up again; for the Lord ſuſtained me.

Glory be to thee, O Lord, for watching over me this night.

Lord, raiſe me up at the laſt day to life everlaſting.

When you have thus begun, ſuffer not, without ſome urgent neceſſity, any worldly thoughts

thoughts to fill your heart, till you have paid your more ſolemn devotions alſo to Almighty God: and therefore, while you are dreſſing yourſelf, exerciſe your mind in ſpiritual and religious meditations: conſider, to what temptations buſineſs, or company, are that day moſt likely to lay you open, and arm yourſelf with reſolutions againſt them; what occaſions of doing ſervice to God, or good to your neighbour, are that day moſt likely to offer themſelves; and reſolve to embrace them, and contrive how to improve them to the uttermoſt.

As ſoon as you are ready, enter into your cloſet; and, meekly kneeling on your knees, ſay the following prayer:

A Preparatory Prayer.

PRevent me, I beſeech thee, O Lord, in all my doings, with thy moſt gracious inſpirations; and further me with thy continued help, that every prayer and religious duty of mine may begin always from thee, and in thee be happily ended, and more eſpecially the ſervice I am now entering upon: ſuffer not the vanities of this world to divert my thoughts from what I am about, or to diſtract my attention, and carry away my affections from thee. O let me not incur the guilt of draw-

drawing near to thee with my lips, while my heart is far from thee: but quicken my ſoul, which cleaveth to the duſt; ſpiritualize my groveling affections; poſſeſs my heart, which opens itſelf to thy gracious influences, with ſuch a ſtrong and vigorous love toward thee, that whenever I proſtrate myſelf before thee, my heart may be fixed and ſtay'd on thee, and my cold and earthly deſires touched with an outſtretch'd ray from thyſelf, till they flame up to thee in fervours anſwerable to my preſſing wants: that I may ſo aſk as to receive, ſo ſeek as to find, ſo knock that it may be opened unto me, through *Jeſus Chriſt*, my bleſſed Lord and Redeemer. *Amen.*

Then riſe from your knees, and read ſome portion of Holy Scripture, more eſpecially of the New Teſtament; firſt, in a ſhort ejaculation, beſeeching your Heavenly Father to aſſiſt you with his Holy Spirit, that you may ſo underſtand and practiſe his word, that it make you wiſe unto ſalvation.

While you are reading, conſider that God is ſpeaking to you, and therefore read with attention and humility; and endeavour, as much as you can, to ſuit your affections to the

the ſubject you are upon. Let the reading any of God's commands excite in you a zeal to keep them; the reading his threatenings againſt ſinners, or his judgments on them, a fear to provoke him: let his gracious promiſes quicken your obedience, and the inſtances of his mercies excite you to thankſgiving: when you read the great myſteries recorded in Holy Writ, proſtrate your reaſon to divine revelation; and, in the midſt of your reading, lift up your heart to God in ſome of theſe ſhort ejaculations, according to the nature of the ſubject before you; *viz.*

Lord, give me grace to obey this command: or,

Lord, deliver me from this ſin, or *this judgment:* or,

Glory be to thee, O Lord, for this mercy: or,

Lord, I believe, and adore this myſtery.

Then read over the Decad of the pious and affecting ſentences, prefix'd to your daily devotions, and digeſt them well by meditation: after which, offer up to God your morning ſacrifice of praiſe and prayer.

Walk all the day in the fear of God; watch againſt every temptation; neglect no occaſion of doing good; gladly embrace every opportunity of frequenting the publick worſhip of God in his Church; and when in the evening you again retire into your cloſet, after having uſed the preparatory prayer, and read ſome portion of the Holy Scriptures, and the Decad, as before directed, proceed to examine your heart: What

What ſin, either of thought, word, or deed you have that day committed?

What opportunity of doing good you have omitted?

What imperfections your religious duties are chargeable with?

Whether you have wronged your neighbour in any thing? and, if you have, whether you are ready to make him reſtitution and reparation?

Whether, if any man have wronged you, you are ready to forgive him, even as you deſire that God, for *Chriſt*'s ſake, ſhould forgive you?

Conſider alſo, what mercies you have that day received? What deliverances either from dangerous and violent temptations, or from any great and apparent danger? And if nothing extraordinary hath happened, but you have been kept even from the approach of danger, you have ſo much the greater cauſe to magnify God, who hath ſo guarded you, that not the leaſt fear of evil hath come nigh your dwelling.

After theſe meditations, offer up your evening ſacrifice of prayer and praiſe; confeſs your ſins humbly and penitently; renew your reſolutions of amendment, and beg form ercy thro' *Chriſt*; and this not ſlightly, and only as of courſe, but with all devout earneſtneſs, as you would do, if you were ſure your death were as near approaching as your ſleep; whieh for

ought

aught you know, may be ſo indeed; and therefore you ſhould no more venture to ſleep unreconciled to God, than you would dare to die ſo. Omit not alſo to pay him the tribute of your humble thanks, as well for his uſual and daily preſervations, as for his extraordinary deliverances; and above all, endeavour by the conſideration of his mercies to have your heart the more cloſely knit to him, remembring that every favour received from him is a new engagement upon you, to love and obey him.

As you are putting off your cloaths, think with yourſelf, that the time approaches, when you muſt put off your body alſo, and your ſoul muſt appear naked before God's judgment-ſeat; and therefore, while it is now the accepted time, while the day of ſalvation laſteth, make your calling and election ſure, that the great and terrible day of the Lord may not overtake you unawares.

As you began, ſo end, with glorifying God; *that the outgoings of the morning and evening may praiſe him*; and, when you compoſe yourſelf to reſt, ſay,

I will lay me down in peace, and take my reſt; for it is thou, O Lord, only, that makeſt me to dwell in ſafety.

Into thy hands I commend my ſpirit; for thou haſt redeemed me, O Lord, thou God of truth.

DEVOTIONS
FOR
Every DAY in the WEEK.

SUNDAY MORNING.

The DECAD.

1. THIS day we obſerve in memory of our Saviour's reſurrection, and we ſhould diſtinguiſh it by our devotions and religious duties. as much as it is diſtinguiſh'd by the bleſſings we thereon commemorate.

2. Let us dedicate one day in the week at leaſt to his ſervice, to whom we owe all the days of our life: a ſervice ſweet and eaſy in itſelf, and infinitely rich in its eternal rewards.

3. Take heed, that you do not turn your back on the holy table, when the heavenly banquet is prepared: for he cannot keep the Lord's-day, as he ought, who rejects any opportunity of communicating with him in the moſt ſolemn act of his publick worſhip.

4. If thou endeavoureſt to live like a good Chriſtian, thou art certainly well prepared, and wilt find a gracious reception from thy compaſſionate Saviour: but if thou refuſeſt to come, when thou art called with ſo much earneſt kindneſs, *thou deſpiſeſt the riches of God's goodneſs, and by thy hardened and impenitent heart treaſureſt up unto thyſelf wrath againſt the day of wrath.*

5. It is not he, who prays oftener, or comes moſt frequently to the altar, that is the moſt holy and ſanctified perſon; but he who is moſt like to God, and abounds moſt with the fruits of the Spirit.

6. To go to church, pray, hear ſermons, and receive the holy ſacrament, and at the ſame time to live wilfully in any known iniquity, is to endeavour to impoſe on God, and to betray our own ſouls.

7. He who pretends to the perfection of true piety, without the uſe of thoſe means of grace, is preſumptuous and ignorant; and he who places all religion in ſuch performances, is weak and fooliſh.

8. *If we be riſen with* Chriſt, *let us ſeek th things that are above:* for why ſhould ou hearts ſtill dwell upon earth, ſince the treaſure of our hearts is returned to heaven?

9. *There remaineth a* Sabbath *unto the people of God*, in which the juſt ſhall reſt from all their labours; when all grief, ſorrow, and ſighing, ſhall fly away, and *God ſhall be All in all.*

10. Let

10. Let our prayers and deſires be, that we may *enter into that reſt*; that we may ſo paſs through things temporal, that we finally loſe not the things eternal.

A Prayer for Sunday Morning.

Bp. KENN, and Mr. NELSON.

ALmighty God, Father of all mercies, I, thy unworthy ſervant, preſent myſelf with all humility before thy Divine Majeſty, to offer to thee this my morning ſacrifice of praiſe and thankſgiving, for all thy goodneſs and loving-kindneſs vouchſafed to me, thy ſinful creature. Bleſſed be thou by all thy creatures, for thy great glory in that ſtupendous effect of thy power and wiſdom, the creation of the heavens and the earth, the ſea, and all that in them is; more eſpecially for the creation of man, the concluſion of thy great work; for making him after thine own image and likeneſs, capable of loving and enjoying thee eternally.

But, above all, I praiſe and magnify thy name, for thy ineſtimable love to loſt mankind, in the redemption of the world by our Lord *Jeſus Chriſt*; for his meritorious death and paſſion, his glorious and triumphant

umphant reſurrection and aſcenſion, and the miſſion of the Holy Ghoſt the Comforter.

Glory be to thee, O God, who, in compaſſion to human weakneſs, not capable of an uninterrupted contemplation of thee, haſt appointed a ſolemn day on purpoſe for the remembrance of theſe thine ineſtimable bleſſings of creation and redemption. Glory be to thee, for proportioning a ſeventh-part of our time to thyſelf, and liberally indulging the remainder to our own uſe. O let me ever eſteem it my privilege and happineſs to have a day of reſt ſet apart for thy ſervice, and the concerns of my own ſoul; to have a day free from diſtraction, diſengaged from the world, wherein I have nothing to do, but to praiſe and to love thee: O let it ever be to me a day ſacred to divine love, a day of heavenly reſt and refreſhment.

Let thy Holy Spirit, who on the firſt day of the week deſcended in miraculous gifts and graces on the Apoſtles, deſcend on me, thine unworthy ſervant, that I may be always in the Spirit on the Lord's-day: let his bleſſed inſpirations prevent and aſſiſt me in all the religious duties and ſervices

of this thine holy day, that I may worſhip thee as I ought, both in my cloſet, and in the congregation; that my wandering thoughts may be fixed on thee, my tumultuous affections compoſed, and my flat and cold deſires quickened into ſerious devotions, and fervent longings and thirſtings after thee. O let me join in the prayers and praiſes of thy Church, with ardent and heavenly affections; hear thy word with earneſt attention, and a firm reſolution of mind to obſerve and obey it; and whenever I approach thine altar, pour into my heart thoſe moſt excellent graces of humility, patience, faith, love, and all thoſe holy diſpoſitions, which become the ſolemn remembrance of a crucified Saviour. Let me employ this day to all thoſe holy purpoſes thou haſt appointed, in works of neceſſity, devotion, and charity; in prayer, praiſe, and meditation: and let the words of my mouth, and the meditations of my heart, be always acceptable in thy ſight, O Lord, my Strength, and my Redeemer.

Let the prayers and ſacrifices of thy holy Catholick Church, this day offered unto thee, be in mercy graciouſly accepted: accompany thine own inſtitutions with thine

own bleſſings: let thy prieſts be cloathed with righteouſneſs, and pardon all thy people who are not prepared according to the preparation of the ſanctuary. Accept the ſupplications of thy Church for all ſtates and conditions of men; give thy Son the heathen for his inheritance, and the utmoſt parts of the world for his poſſeſſion: proſper the endeavours of all thoſe, who are ſincerely engaged in propagating Chriſtian knowledge throughout the world; that thy way may be known upon earth, and thy ſaving health among all nations. Scatter the enemies of thy Church, who delight in blood; infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices: and grant, that all who confeſs thy Holy Name, may agree in the truth of thy holy word, and live in unity and godly love, devoutly ſerving thee in all good works, to the glory of thy Majeſty, that they may inherit thine everlaſting kingdom, and enter into that reſt, which thou haſt reſerved for thy people, through the merits of *Jeſus Chriſt* our Lord, who liveth and reigneth with Thee and the Holy Ghoſt, one God bleſſed for ever. *Amen.*

Our Father, &c.

SUN-

SUNDAY EVENING.

The DECAD.

1. THERE is nothing, that ſo much ſtrengtheneth our faith and truſt in God, and ſo effectually keepeth up innocence and pureneſs of heart, as continually to read and meditate on God's word.

2. The Holy Ghoſt is certainly the beſt Preacher in the world; and the words of Scripture the beſt ſermons.

3. It is no reflection upon us, if we do not underſtand the principles of philoſophy, nor the problems of the mathematicians, when we make neither of theſe ſtudies our profeſſion: but when we profeſs ourſelves Chriſtians, not to know the will of our Lord and Maſter *Jeſus Chriſt*, is an unpardonable neglect.

4. How can we *contend earneſtly for the faith once delivered to the ſaints*, if we do not carefully ſtudy the Scriptures, to learn what that faith is, and what thoſe reaſons are, which oblige us to contend for it?

5. If you would read the Scriptures, and profit by that reading, you muſt do it with a ſubmiſſive and humble diſpoſition of mind; and account it a greater excellence to believe what God hath ſaid, than to affect the reputation of learning, by ſingularity of opinion, or by a bold attempt to bring down the my-

ſteries of faith to our finite, imperfect comprehenſion.

6. Natural light acknowledges the Divine Nature to be incomprehenſible: We have no reaſon therefore to reject any doctrine, which God reveals, tho' ever ſo myſterious and incomprehenſive to our finite underſtandings.

7. It is ſufficient, that the myſteries of our holy faith may be proved by the teſtimonies of the divinely inſpired writings; and that the Catholick Church has ever believed them in the ſenſe we underſtand them: they who are removed from this foundation, are always liable to be expoſed to dangerous errors, and damnable hereſies.

8. What is a man the better for entering into the ſublime myſteries of the Trinity, and being able to diſpute nicely on that adorable union, if he wants thoſe virtues and graces, without which he muſt needs lie under the diſpleaſure of the Trinity?

9. *Chriſt* has given us his Goſpel, not for the ſubject of talk and diſpute, but for the rule of life and practice. and has annexed to it his promiſes, not as rewards of idleneſs, but only of active ſervice and obedience.

10. Tho' you had all the *Bible* faithfully treaſured up in your memory, and a perfect comprehenſion of all the either divine or moral philoſophy in the world; to what purpoſe

poſe ſerves this mighty ſtock of rules, if not drawn into uſe by charity, and ſeconded by divine grace?

A Prayer for Sunday Evening.

The LITURGY.

ALmighty God, Father of our Lord *Jeſus Chriſt*, Maker of all things, Judge of all men; I acknowledge and bewail my manifold ſins and wickedneſs, which I from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy Divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt me. I do earneſtly repent, and am heartily ſorry, for theſe my miſdoings; and the remembrance of them is as grievous unto me, as the burden of them is intolerable.

Have mercy upon me, O God, after thy great goodneſs; according to the multitude of thy mercies, do away mine offences: and create and make in me a new and contrite heart, that I, worthily lamenting my ſins, and acknowledging my wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs.

Pardon all thoſe imperfections, that have accompanied me this day in my attendance in thine houſe: mercifully receive the prayers there offered to thee; have compaſſion on my infirmities; forgive the deadneſs and dulneſs of my affections, the wandrings of my thoughts, and the diſtractions of my mind. Sanctify to me all thoſe means of grace, which by thy bounty I have this day been partaker of; and let not my blindneſs and unworthineſs deprive me of the advantage of them. And grant, I beſeech thee, that I may in ſuch wiſe mark, learn, and inwardly digeſt, what I have this day heard or read, that by patience, and comfort of thy holy word, I may embrace, and ever hold faſt, the bleſſed hope of everlaſting life, which thou haſt given us in thy Son our Saviour *Jeſus Chriſt*.

Aſſiſt me, in the week following, to live according to my profeſſion and my prayers, according to the inſtructions and exhortations which I have received out of thy holy word, that my converſation may be as becometh the Goſpel of *Chriſt*. Let me not abuſe the means of grace by reſting in them; but let them bring forth

in me the peaceable fruits of righteouſneſs, that I may love the things which thou commandeſt, and deſire that which thou doſt promiſe; ſo that, among the ſundry and manifold changes of the world, my heart may ſurely there be fixed, where true joys are to be found, thro' *Jeſus Chriſt* our Lord.

Charge thy holy Providence, O Lord, I humbly beſeech thee, with me this night, and by thy great mercy defend me from all the perils and dangers of it: keep me both outwardly in my body, and inwardly in my ſoul, that I may be defended from all adverſities that may happen to the body, and from all evil thoughts that may aſſault and hurt the ſoul. Grant this, O Lord, for thy dearly beloved Son's ſake our Lord *Jeſus Chriſt*.

Extend thy goodneſs, O Lord, to the whole race of mankind: have mercy upon, and bring into the way of truth, all that err, and are deceived: let thy continual pity cleanſe and defend thy Church, and preſerve it evermore by thy help and goodneſs. Bleſs thoſe, whom thou haſt ſet over us both in Church and State, that in their ſeveral ſtations they may be ſer-

viceable to thy glory, and the publick good. Accept my humble ſupplications for thy bleſſing on all my benefactors, friends, and relations, and alſo for my enemies: let thy fatherly hand be ever over them, thy Holy Spirt with them, to guide them, thro' the knowledge and obedience of thy word, to everlaſting life.

And as I pray unto thee, O God, for myſelf and others, ſo I deſire to bleſs and praiſe thy Holy Name, for all thy goodneſs and loving-kindneſs to me and to all men. I give thee hearty thanks for my preſervation the day paſt, and all the other bleſſings of this life: but, above all, I laud, magnify, and adore thy goodneſs in the redemption of the world by the death and paſſion of our Saviour *Chriſt*, both God and man; who did humble himſelf, even to the death upon the croſs, for us miſerable ſinners, who lay in darkneſs, and in the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. O teach us to expreſs our thankfulneſs, by ſubmitting ourſelves intirely to his holy will and pleaſure, and by ſtudying to ſerve him in true righteouſneſs and holineſs, all the days of our life. Accept,

cept, O Lord, of theſe my prayers and praiſes, in and thro' the mediation of *Jeſus Chriſt*, our bleſſed Saviour and Redeemer. *Amen.*

Our Father, &c.

MONDAY MORNING.

The DECAD.

1. NO creatures in the world were ever ſo much out of all capacity to be reſtored to heaven, as thoſe angels that fell from it; and no men on earth are ſo hardly reclaimed from a wicked to a holy life, as they who once knew what holineſs was, and yet utterly renounced it.

2. Perſevere in whatever thou haſt well begun, and faithfully perform thy vows; not ſatisfying thyſelf with ſome faint reſolutions of a future obedience, but labouring earneſtly to grow in grace, and to arrive at perfection.

3. That reſolution only is the beginning of a true repentance, which inſtantly proceeds into act, whoſe acts inlarge into habits, and whoſe habits are productive of the fruits of a holy life.

4. The true living and juſtifying faith cannot be ſeparated from a good life: what then will

will a catholick orthodox faith avail him, whoſe life is worſe than that of a heathen or a publican?

5. By delaying to perform our good reſolutions, our ſpiritual ſtrength declines, temptation grows ſtronger, ſin creeps nearer to our hearts, our appetite rebels, our good purpoſes ſtagger, and, ere we are aware, we find ourſelves on the brink of hell.

6. True religion and undefiled conſiſts in conſtantly aiming at being perfect as God is perfect, and in deſiring above all things to pleaſe him.

7. *Let every one who nameth the name of* Chriſt, *depart from all iniquity*; this is the certain and the only way to pleaſe God, and to be for ever happy in the enjoyment of him.

8. Let us not give quarter to any darling luſt, indulge ourſelves in the practice of any known ſin; leſt we provoke God to withdraw his grace, and ſuffer the enemies of our ſouls to triumph in our deſtruction.

9. *To him that hath*, ſaith our bleſſed Saviour, *ſhall be given*: cheriſh therefore the grace of God, that is given to thee, and account his very leaſt gifts great; ſo ſhalt thou be eſteemed worthy to receive greater.

10. When God ſtands knocking at the door of thy heart, refuſe not to let him in: for he beſtows his grace in proportion to our uſe of it, and a right improvement of the firſt degree prepares us for larger communications thereof.

A Prayer for Monday Morning.

Mr. KETTLEWELL.

O GOD, who art the Giver of all good gifts, and the Father of mercies, I thine unworthy ſervant intirely deſire to praiſe thy name for all the expreſſions of thy bounty toward me. Bleſſed be thy love in giving thy Son to die for our ſins; for the covenant of mercy confirmed by his moſt precious blood; for the means of grace inſtituted by him here, and the hopes of glory through his merits hereafter. I alſo bleſs thee, for that, after all my wilful refuſals of thy grace, thou ſtill haſt patience with me, and haſt added this one day more to thoſe I have miſ-ſpent already, that I may finiſh the work thou haſt ſet me to do, and renew and perfect my repentance. Pardon, good Lord, all my former ſins, and all my abuſes of thy forbearance, for which I am now ſorry at the heart; and give me grace to lead a more holy life, and to be more careful in improving all future opportunities. Make thyſelf always preſent to my mind, and let thy love and fear rule in my ſoul, in all

thoſe places and companies, where my occaſions ſhall lead me this day: keep me chaſte in all my thoughts, temperate in all my enjoyments, humble in all my opinions of myſelf, charitable in all my ſpeeches of others, meek and peaceable under all provocations, ſincere and faithful in all my profeſſions, and ſo juſt and right in all my dealings, that no neceſſity may force, nor opportunity in any kind allure me, to defraud my neighbour. When thou beſtoweſt good on others, let me not envy, but rejoice in it; and when thou addeſt any to myſelf, let me acknowledge thy mercy, and humbly thank thee for it. Afford me convenient ſupplies in all my reaſonable neceſſities, and protect me againſt the approach of all dangers. Make me diligent in my buſineſs, and give ſuch ſucceſs to my honeſt endeavours, as thou ſeeſt moſt expedient for me: and teach me contentedly to ſubmit, and not to repine at any thing that happens to me by the allotment of thy wiſe Providence. In all my paſſage through this world, and my manifold concerns therein, ſuffer not my heart to be too much ſet upon it; but always fix my eye upon the bleſſed hope of everlaſting life, that I may make all the things

things of this world miniſter unto it, and be careful above all things, to fit my ſoul for that pure and perfect bliſs, which thou haſt prepared for them who love and fear thee, in the glories of thy kingdom.

Extend alſo, I humbly beſeech thee, thy grace to all men, in all places, both high and low, rich and poor: more particularly bleſs and defend our ſovereign lord the king; let his enemies be cloathed with ſhame, but on his own head let his crown flouriſh. Give a double portion of thy Spirit to the miniſters of thy holy word and ſacraments, that they may be burning and ſhining lights in the midſt of a crooked and perverſe generation. Bleſs our relations, friends, and benefactors; pardon and convert our enemies; and bring us all to thine everlaſting glory, through *Jeſus Chriſt* our Lord. *Amen.*

Our Father, &c.

MONDAY EVENING.

The DECAD.

1. WHEN a ſoldier engages the enemy in the preſence of his prince, he fights with greater courage and bravery; ſo when a Chriſtian

Chriſtian ſtruggles againſt any temptation of the world, the fleſh, and the devil, with an actual ſenſe of God's preſence, and of his being privy to all his thoughts, it is impoſſible that he ſhould be overcome by it.

2. Let us therefore always conſider, that we are in the preſence of God, and that our moſt ſecret actions are expoſed to his view; for this will have a great influence on the conduct of our lives, in reſtraining us from ſin, and humbling us for it; in fortifying us againſt temptations, and in animating us with an holy zeal in all our actions.

3. Let us alſo remember, that we are now candidates for eternity; and according as we behave ourſelves in this ſtate of probation, ſo will our lot and portion be happy or miſerable for ever.

4. Tho' we aſk a virtue of God ever ſo long, reflect on it ever ſo ſeriouſly, read all the books that treat of it, and hear the moſt excellent preachers that recommend it; yet, if we never practiſe it, nor exerciſe ourſelves heartily in it, we ſhall never be maſters of it.

5. Let not the raillery or contempt of bad men laugh or fright you out of your duty; for why ſhould the cenſures of fools hinder you from being wiſe?

6. Defer not the performance of your duty to old age, but offer to God the flower of your youth: for old age is uncertain to the young;

young; but certain deſtruction attends him, who dies young without repentance.

7. Keep thy heart from wandering thoughts, thy mouth from vain ſpeeches, and all thy ſenſes under the reins of Chriſtian diſcipline.

8. The beginning and end of every diſciple of *Jeſus Chriſt*, is to love God with the heart, to glorify him with the mouth, and to edify others by his good example: his firſt ſetting out is the contempt of the world, his progreſs the imitation of *Chriſt*, and his end the viſion of God.

9. Of all our paſſions love is the moſt agreeable; and of all beings, God is the only one, that is infinitely perfect; the only fit object of our love: he only is a ſolid and durable good; he only can fill all the powers and capacities of our ſouls.

10. Faith lays the foundation of our piety, hope advances it; but love, a true and affectionate love to our good and gracious GOD, gives it the finiſhing ſtroke, and utmoſt perfection.

A Prayer for Monday Evening.

Mr. KETTLEWELL.

O Moſt gracious God, who daily multiplieſt upon us thy mercies, notwithſtanding we every day renew our provocations; accept, I beſeech thee, my moſt

moſt humble and hearty thanks for thine unſpeakable kindneſs to me thine unworthy ſervant. Bleſſed be thy goodneſs, which has this day ſupplied me with food and neceſſaries, and preſerved me in health, the chief of all outward enjoyments; and hath proſpered me in all my ways, and raiſed up friends to be a comfort to me. Adored be thy love and patience, for the aſſiſtance of thy Spirit in the duties of this day; and for not cutting me off in any act of thoſe ſins I have this day committed, particularly my, *&c. (Here confeſs the particular ſins you have been guilty of).* Grant me a due ſenſe of theſe endearing benefits; and earneſt and hearty ſorrow for having offended ſo gracious a God, to whoſe free mercy and bounty I ſtand indebted for all I have, or hope to enjoy. Remember not againſt me my paſt iniquities, by which I have diſhonoured my Chriſtian profeſſion; the breaches of my baptiſmal vows by, *&c.* but mercifully forgive and heal me, and let thy grace, and the bleſſed influences of thy Holy Spirit, defend me againſt all temptations for the time to come. My full purpoſe is to endeavour after a thorough

thorough amendment of my ways, and thou haſt promiſed to aſſiſt me therein: O let thine arm be my Almighty aid, ſo ſhall I daily increaſe in righteouſneſs and holineſs.

Keep me under the defence and care of thy good Providence this night: make my ſleep ſafe and refreſhing: fit me for my great change, that it may not ſurpriſe me unawares; but that, having led a holy life, I may be happy in my death, and have comfort and a well-grounded hope in thee.

Give all men grace to repent of all their ſins, and to become thy faithful ſervants. Let all Chriſtians live up to the laws of that religion which they profeſs. Bleſs theſe kingdoms wherein we live: ſave and defend thy Church from ſchiſm and hereſy, and the king from all treaſons and conſpiracies: give to the rich and proſperous, temperance and charity; to the poor and needy, patience and content. Preſerve our friends and relations in their ſouls and bodies; forgive our enemies, and make them kindly affected towards us. Hear theſe my prayers, O merciful Father, for the ſake of thy Son

our Advocate and only Saviour, *Jeſus Chriſt. Amen.*

Our Father, &c.

TUESDAY MORNING.

The DECAD.

HOW can we expect, that God ſhould attend to thoſe petitions, which we offer ſo ſupinely and indevoutly, that we ſcarce at all attend to them ourſelves?

2. Let thy prayers be offered with the heart, as well as with the mouth: and then God will be as ready to beſtow what thou deſireſt, as thou thyſelf art ready to aſk it.

3. If we pray with holy love, and humble fear, truſt, and dependence on God, ſubmiſſion and reſignation, faith and other ſpiritual virtues, God is honoured by our prayers, and will reward them; tho', by reaſon of ſome bodily indiſpoſition, that fixed attention of our minds, and fervency of our hearts, which we always endeavour after, ſhould happen to be wanting.

4. Thoſe graces which make up the very life and ſpirit of prayer; which God principally looks on, and prizes above all; are expreſſed every whit as much in the obedience of our lives, as by the prayer of our lips: nay, in-

indeed as much more, as our actions are a more perfect expreſſion, and certain evidence, of our inward diſpoſitions, than our words can be.

5. Prayer without ſtudy is preſumption, and ſtudy without prayer atheiſm.

6. In vain we attempt the conqueſt of any vice without ſtrength from above: therefore in the hour of temptation we cannot be too earneſt in prayer for the aſſiſtance of God's grace.

7. As God is never weary of doing us good, and as his mercies are new every day; ſo let us never be tired with his praiſe, nor neglect to pay him a daily ſacrifice of thankſgiving.

8. It is very difficult, amidſt the variety of buſineſs and diverſions of the day, to preſerve that fervour and zeal, which our morning meditations kindle in our ſouls: let therefore a lively ſenſe of God, and frequent ejaculations and breathings toward heaven, keep the holy flame bright in our minds, which otherwiſe may decay, and by degrees go out.

9. By the frequent practice of religious meditation, we ſhall be furniſhed with variety of armour, to reſiſt the manifold attacks of our ſpiritual enemy, and be provided with a proper antidote againſt every temptation that aſſaults us.

10. Thy converſation ought to be in heaven; for there is thine home: and all things here ſhould be no otherwiſe regarded, than as refreſhments and conveniences given to ſupport in our journey thither.

A Prayer for Tueſday Morning.

Archb. LAUD.

O Eternal God, and merciful Father, I give thee humble and hearty thanks (increaſe my thankfulneſs, I beſeech thee) for all the benefits and bleſſings both ſpiritual and temporal, which in the riches of thy great mercy thou haſt liberally poured down upon me, but eſpecially the ſpiritual. Lord, let me not live but to praiſe and magnify thy glorious Name. Particularly I give thee moſt unfeigned thanks for my preſervation from the time of my birth to this preſent moment; for bringing me ſafe to the beginning of this day: in which, and all the days of my life, I beſeech thee, preſerve me from ſin and danger in ſoul and body; that all my thoughts, words, and works, may tend to the honour and glory of thy name, the diſcharge of my duty, and the ſalvation of my ſoul. Pardon, O Father of mercies, all my ſins, whether by omiſſion or commiſſion, in thought, word, or deed: let them not cry oftener and louder in thine ears for vengeance, than my prayers for, in-

for mercy and forgiveneſs; particularly forgive me my great and growing ſins, ſuch as, *&c.*

O Lord, againſt heaven and againſt thee have I ſinned; but, I beſeech thee, wipe them all out of the book of remembrances, which thou haſt written before thee: and give me from henceforth a wiſe, a ſober, a patient, an underſtanding, a devout, a religious, a courageous heart; chaſte and temperate reins and thoughts; a ſoul full of devotion, to do thee ſervice, and ſtrength againſt all temptations, eſpecially, *&c.*

O bleſſed Lord, enable me to fulfil thy commands, and command what thou wilt: prepare my ſoul againſt thy coming, and come when thou wilt, O thou Saviour of all who hope in thee: do with me, as ſeems beſt in thine own eyes; only grant me a patient and penitent ſpirit: make my ſervice acceptable to thee, while I live; and my ſoul ready for thee, when I die: give me grace in this life, and glory in the life to come, through *Jeſus Chriſt* our Lord and only Saviour.

Bleſs, O gracious Father, thine holy Catholic Church, fill it with truth and grace; where it is corrupt, purge it;

where it is in error, direct it; where it is ſuperſtitious, rectify it; where it is amiſs, reform it; where it is right, ſtrengthen and confirm it; where it is divided and rent aſunder, heal the breaches of it, O thou Holy One of *Iſrael*.

Bleſs all thoſe who are called to any office or adminiſtration in thy Church; repleniſh them with the truth of thy doctrine, and innocence of life: accept all their offerings, and let their prayers be as precious incenſe in thy ſight; that their cries and tears for thy people, and the city of their God, may not be in vain.

O Lord, hear the king in the day of his trouble; let thy Name, O God of *Jacob*, defend him; ſend him help from thy ſanctuary, and ſtrength out of *Sion*; grant him his heart's deſire, and fulfil all his mind. Set his heart firm on thee, and upon other things only as they are in and from thee; that we his ſervants under thee may ſee with joy, that thou helpeſt thine anointed, and wilt hear him from thy holy heaven, even with the ſaving ſtrength of thy right-hand.

Have mercy upon this kingdom, and forgive the ſins of this people; turn thee

unto us, bleſs us, and cauſe thy face to ſhine on our deſolations. Comfort all the ſons and daughters of affliction, eſpecially thoſe who ſuffer for thy truth and righteouſneſs ſake: bleſs all my friends and relations; forgive all, if there be any, who are mine enemies; and give me that meaſure of thy grace, that for their hatred I may love them, for their curſing bleſs them, for their injuries return them kindneſſes, and freely forgive them, as I deſire to be forgiven, through thy merits and interceſſion, O bleſſed *Jeſus*, who liveſt and reigneſt with the Father and the Holy Spirit, One God bleſſed for ever. *Amen.*

Our Father, &c.

TUESDAY EVENING.

The DECAD.

1. BE a lover of mankind, and do good unto all, according to thy power, without reſpect of perſons.

2. The wants of the poor are loud and paſſionate orators; and all pleaſures are empty and joyleſs, compared with the tranſcendent delights of Chriſtian liberality.

3. How prevailing a motive is it to acts of charity, to consider that God is pleased to reckon all the good we do to his poor servants, as done to himself!

4. It is but a small instance of charity, to relieve the bodily wants of our neighbour, and at the same time to neglect to help him in the more important concerns of his soul.

5. The love of God always includes love to our neighbour: and therefore no pretence of zeal for God's glory must make us uncharitable to our brother.

6. Such as revile thee, and speak all manner of evil against thee, do thou esteem as thy great benefactors; for, if thou rightly considerest the matter, thou shalt reap by them no small advantage.

7. If what is said or done against you does you no real hurt, you ought to despise it; if you suffer any thing by it, yet bear it patiently, and forgive it willingly, for *Christ*'s sake.

8. It is more glorious before God and man to pardon an injury, than to revenge it: and a victory gained over ourselves on such an occasion is more acceptable to God, than many acts of less difficult virtue.

9. How canst thou hate thy brother, who is made after the image of God, as well as thyself; is equally the object of his love; is redeemed with the same precious blood, that was shed for thee; and an heir of the same promises of eternal life?

10. Be

10. Be but careful to ſerve God, faithfully perform the duties of your calling, and thus love and forgive your neighbours; and you may be ſure, God will never leave you, nor forſake you.

A Prayer for Tueſday Evening.

Archb. LAUD.

I Offer unto thee, O Lord, my evening ſacrifice, the ſacrifice of a troubled ſpirit, a broken and a contrite heart, which thou haſt promiſed not to deſpiſe. Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies do away mine offences: let thy unſpeakable mercy free me from the ſins I have committed, and deliver me from the puniſhment I have deſerved. Graciouſly look upon mine infirmities, and cleanſe me from all filthineſs of fleſh and ſpirit; ſave me from every work of darkneſs, and give me grace with a pure heart and mind to follow thee the only true God.

Make me to remember thee on my bed, to think upon thee when I am waking, to commune with mine own heart, and ſearch out my ſpirits, and to compoſe

them in thee; that I may riſe to thy ſervice, and mine eyes prevent the night-watches, that I may be occupied in thy word. Thou haſt preſerved me from all the dangers of the day paſt; thou haſt been my ſupport from my youth until now: under the ſhadow of thy wings let me paſs thro' the darkneſs of this night in comfort and peace. While I ſleep, let my heart wake; preſerve me from the diſmal ſleep of ſin, from all the black defiling pleaſures of the night: quench the fiery darts of the evil one, which he aims craftily againſt me, ſubdue the rebellions of my fleſh, and lay aſleep in me all earthly and worldly thoughts. Let not my ſleep be intemperate and exceſſive according to the inſatiable deſires of the fleſh, but ſufficient to relieve and maintain nature; and whatever days thou ſhalt pleaſe to add to my life, let them be all devoted to thy ſervice, to the advancement of thy honour and glory.

And, O thou Creator and Preſerver of all mankind, have mercy upon all ſorts and conditions of men; bleſs thy holy Catholic Church, whereſoever diſperſed upon the face of the whole earth: purge her,

her, good Lord, from all atheiſm, hereſy, ſchiſm, ſuperſtition, and factious maintenance of groundleſs opinions; that one faith, one Lord, one baptiſm, may in all places be uniformly profeſſed, as thy Church is, and can be, but one. And keep me, O Lord, a faithful living member, under Chriſt the Head, of thy true Church his body, all the days of my life, and at the hour of my death.

Bleſs and preſerve our ſovereign; make and keep him a devoted ſervant to thee, a conſtant pattern of thy Church and truth; treaſure up in his heart thy hidden bleſſings; bleſs him in his perſon, in his actions, in his relations, and in his people: grant him long life, and honour, and ſucceſs all his days; and crown him with an eternal weight of glory in the life to come.

Bleſs all that labour under afflictions; give them conſtant patience, or ſpeedy deliverance, as ſeems beſt to thee, according to their ſeveral wants and neceſſities. Bleſs all my kindred and acquaintance, my friends and benefactors (particularly, *&c.*); turn the hearts of mine enemies, that they may no longer hate me; forgive me and them all our ſins, and grant us

mercy in the dreadful day of judgment, thro' the mediation and ſatisfaction of thy bleſſed Son *Jeſus Chriſt*, to whom with thee, and the Holy Ghoſt the Comforter, be all honour, praiſe and thankſgiving, in all the Churches of the ſaints for ever. *Amen.*

Our Father, &c.

WEDNESDAY MORNING.

The DECAD.

1. SEnſual pleaſures are vain, empty and unſatisfying, biggeſt always in expectation, mere vanity in the enjoying, and death in the conſequence.

2. They who ſet their hearts upon them, loſe not only their labour and expectation, but alſo their innocence and purity, the peace of their own conſciences, and the favour of Almighty God.

3. Suppreſs your ſenſual deſires in their firſt approaches; for then they are weak, and thou art ſtrong: but, if thou ſuffer them in their weakneſs to prevail over thy ſtrength, how wilt thou reſiſt them, when their ſtrength is increaſed, and thy ſpiritual powers weakened?

4. He

4. He who willingly expoſes himſelf to any temptation, when it was in his power to fly from it, is half conquered thereby.

5. Give not the leaſt quarter to any corrupt affection; leſt a ſpark break out into flame, and conſume thee unawares.

6. A man may as well pretend to be learned without ſtudy, and rich without induſtry; as to be pious and virtuous, without mortification and ſelf-denial.

7. To preſerve our chaſtity, our eyes, our ears, and our hands, muſt be kept continent: we muſt look on nothing, read nothing, hear nothing, touch nothing, that may inflame our ſinful paſſions, or diſpoſe us in any manner to gratify them.

8. All theſe preliminaries to luſt have a degree of guilt more or leſs, according as they obtain the free conſent of our minds; and too often hurry us to a precipice, whence corrupt nature puſhes us upon our ruin.

9. Luxury and intemperance are the root of luſt and uncleanneſs; and, if we would extinguiſh thoſe impure flames, we muſt withdraw the fuel, which nouriſhes, and keeps them alive.

10. Idleneſs is the ſoil for all manner of vice to thrive in; but be conſtantly employ'd in ſome innocent buſineſs, and thou wilt leave no room for the unclean ſpirit to enter into thy ſoul, and tempt thee.

A Prayer for Wedneſday Morning.

Mr. NELSON.

I Adore thee with all humility, O Almighty and eternal God, my ſovereign Lord, and acknowledge that all I am, all I have, is the effect of thy unſpeakable bounty: O give me ſuch a ſenſe of thine infinite goodneſs, that I may return unto thee all poſſible love and obedience.

I humbly and heartily thank thee, for all the graces and favours thou haſt beſtowed upon me; for creating me after thine own image; for preſerving me by the daily protection of thy good Providence; for redeeming me by the death of thy bleſſed Son, and for the aſſiſtance of thine Holy Spirit, to ſanctify my corrupt nature; for cauſing me to be born in a Chriſtian country; for bleſſing me with plentiful means of ſalvation; and for the glorious inheritance prepared for thoſe who love thee, and keep thy commandments. I alſo thank thee, for the many temporal bleſſings thou haſt conferr'd upon me; for the comfortable reſt and ſleep of the laſt night, and my preſervation

ſervation from all the accidents and dangers of it; for the comforts and conveniences, as well as neceſſaries of life. O may I always delight to praiſe thy holy Name, and above all thy benefits love thee the great Benefactor.

And, O Father of mercies, ſhut not up thy bowels of compaſſion towards me a vile and miſerable ſinner; deſpiſe not the work of thy own hands, the purchace of thy Son's blood: for his ſake I moſt humbly implore the pardon and forgiveneſs of all my ſins. I am heartily ſorry, that I have offended thee; I deteſt my ſins, becauſe diſpleaſing to thee, who art infinite goodneſs; and am reſolved, by the aſſiſtance of thy grace, to return no more to folly, to avoid all occaſions of evil, and to walk before thee with a perfect heart.

I dedicate to thee, O Lord, my body and ſoul; and becauſe thro' the weakneſs of my mortal nature I can do no good thing without thee, help me with thy grace, that all I ſhall do or ſuffer this day, may tend to thy glory, and the ſalvation of my own ſoul. Enlighten my mind with a true and thorough knowledge of my duty, and enable me by thy Holy Spirit

to perform it with care and diligence: make me ſenſible of my own vileneſs and corruption, and let me never want thy gracious aſſiſtance to correct and reform it. Defend me by thy Almighty Power from all thoſe ſnares and temptations, which continually ſolicit me to offend thee; particularly create in me, O Lord, a perfect abhorrence of all impurity, that I may eſcape the pollution that is in the world thro' luſt: cleanſe me from all filthineſs of fleſh and ſpirit, that I may perfect holineſs in thy fear: give me grace to poſſeſs my veſſel in ſanctification and honour, and to keep the temple of my body holy, that thy Spirit may always there inhabit. Grant, that I may beat down my body, and bring it into ſubjection; that I may ever watch and pray, or be ſome way profitably employed, that I may leave no room for any unclean ſpirit to enter into my ſoul, and tempt me. Keep me from all thoſe bodily dangers, to which I am ſubject in this my pilgrimage here on earth, and all this day in innocence, and in love to thee and to all men: let me manage all my temporal concerns with uprightneſs and integrity: do thou direct my paths, and

teach me to guide my affairs with diſcretion; but let not the purſuit of the things of this life rob me of that time which ought to be employed in the concerns of my ſoul, nor divert me from the ſerious thoughts of the world to come; that, walking faithfully before thee all my days, and being found watching, when my appointed time ſhall come, I may from a life of righteouſneſs be tranſlated to a life of glory, through the merits of *Jeſus Chriſt* our Lord.

Extend, O Lord, thy pity and compaſſion to the whole race of mankind: enlighten the gentile world with the knowledge of thy truth, and bring into the flock thine antient people the Jews; and let all, who name the Name of *Chriſt*, depart from all iniquity. Be gracious to thy holy Catholic Church: grant that ſhe may always preſerve that doctrine and diſcipline, which thou haſt deliver'd to her, and let not the gates of hell ever prevail againſt her. Grant, that all our governors in Church and State may be uſeful and ſerviceable to thy glory, and the public good, remembring the great account they muſt one day give. Be merciful to all

all that are in any affliction or diſtreſs, that labour under poverty or perſecution, under bodily pains or diſeaſes, or under temptation or trouble of mind; be pleaſed to ſupport and comfort them, and in thy good time to deliver them according to thy great mercy. Bleſs all my friends, relations, and acquaintance: thoſe that are in ſin convert, thoſe that are in grace confirm and ſtrengthen: unite us all, O God, to one another by mutual love, and to thyſelf by the conſtant practice of piety and holineſs, thro' the merits of thy bleſſed Son our Saviour.

Finally, O gracious Lord, pardon, I beſeech thee, the coldneſs and wanderings of thoſe petitions; and deal not with me according to my prayers or deſerts, but according to my neceſſities, and thine own rich mercies in *Jeſus Chriſt* our Lord; in whoſe bleſſed name and words I conclude my imperfect prayers, ſaying,

Our Father, &c.

WEDNESDAY EVENING.

The DECAD.

1. AS nothing is more contradictory to the nature of God than pride, ſo nothing is ſo effectual to procure his grace, to preſerve the continuance of it, and even to recover it, when it is unhappily loſt, as humility.

2. Do nothing for vain-glory, but all for the intereſt of religion; and value not at all the rumours of men, but ſeek the praiſe of God.

3. Be more willing to be taught, than to teach; and learn to be ſilent, before thou ſpeakeſt; and rely not too much on thine own underſtanding.

4. Learn in the ſchool of *Chriſt* the way of humility, meekneſs, and patience: ſo ſhalt thou ſafely arrive at the glory everlaſting.

5. Think not proudly on what you have, but humbly on what you want; be not puffed up for that you have received, but be humbled for that you have abuſed.

6. Never compare thyſelf with others; unleſs it be to advance them, and to depreſs thyſelf.

7. Our learning is then beſt, when it teaches us moſt humility: but to be proud of learning is the greateſt ignorance in the world.

8. If thou art praiſed for a good action, remember it was God that wrought it in thee, and give him the glory: arrogate it not haughtily to thyſelf; for being proud of grace is the moſt ſure way to loſe it.

9. Divine grace is given to the humble, and chuſes the contrite heart for the place of its reſidence.

10. God is to be thanked, even for our weakneſſes, deformities, and imperfections; and they are to be accepted as favours and mercies, as inſtruments to reſiſt pride, and nurſe humility.

A Prayer for Wedneſday Evening.

Bp. KENN.

MOST great and glorious Lord God, I deſire to proſtrate myſelf in all humility before thy Divine Majeſty, under a deep ſenſe of my own unworthineſs; and with ſhame, and ſorrow, and confuſion of face, to confeſs that I have by my manifold tranſgreſſions deſerved thy ſevereſt viſitations, even eternal rejection from thy preſence. Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon: but I return with the prodigal. O let thy paternal

ternal bowels yearn on me, and for *Jeſus Chriſt* his ſake graciouſly receive me. Accept my imperfect repentance, and ſend thy Spirit of adoption into my heart, to inſtil into it true filial affections, that I may again be owned by thee for thy child, and call thee Father, ſhare in the bleſſings of thy children, and at laſt become an inheritor of the kingdom of heaven.

O my God, fill my ſoul with ſo intire, reverential a love of thee, that I may love nothing but for thy ſake, and in ſubordination to thy love. Give me grace to ſtudy thy knowledge, that the more I know thee, the more I may love thee. Create in me a ſincere obedience to all thy commands, a ſubmiſſive patience under all thy chaſtiſements, and an abſolute reſignation to all thy diſpoſals. May I ever have awful thoughts of thee; never mention thy venerable Name, unleſs on ſolemn, juſt, and devout occaſions; nor even then without acts of adoration. O let it be the great buſineſs of my life, to glorify thy Name by my mouth, by my converſation, by my public confeſſion of thee before men, even unto death, whenever thou art pleaſed to call me to it; and by engaging

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all men, as far as lies in my power, to glorify and love thee.

Let thy unwearied and tender love to me make my love unwearied and tender to my neighbour, and zealous to procure and promote his health and ſafety, happineſs and life; and ready to ſuccour and relieve, comfort and pray for all, whom thy love, or thine own neceſſities and miſeries, recommend to my charity. Make me peaceful and reconcileable, always ready to return good for evil, to repay injuries with kindneſs, and eaſy to forgive. Make me, like thyſelf, all meekneſs and benignity, all goodneſs and gentleneſs, all forbearance and long-ſuffering. And, O thou Lover of ſouls, let thy love raiſe in me a compaſſionate zeal to ſave the life, the eternal life of ſouls; and by fraternal, affectionate, and ſeaſonable advice, exhortations and reproof, to reclaim the wicked, and to win them to thy love.

Be pleaſed, O Lord, to take me into thy protection this night, and defend me from all the dangers of it: refreſh my body with ſuch comfortable reſt and ſleep, that in the morning, with renewed vigour, I may be the better diſpoſed to do thee all faithful

faithful ſervice. Let no evil men, or evil ſpirits, approach to hurt me: let me lie down with holy thoughts of thee; and, when I awake, let me be ſtill with thee.

Shew mercy to the whole world, O Father of all; let the Goſpel of thy Son run, and be glorified, throughout all the earth: let it be made known to heathens and infidels, and obeyed by all that are Chriſtians. Be merciful to this nation, wherein I live; grant that we may be ſo humble and reformed, that we may be pardoned and ſpared. Multiply thy bleſſings upon our ſovereign, and all the royal family: give them grace to exceed others as much in goodneſs, as greatneſs; and make them ſignal inſtruments of thy glory, and the public good. Be gracious to all thoſe that miniſter in holy things, that they may diligently watch over the ſouls committed to their care, inſtructing them in ſaving knowledge, guiding them by their examples, praying for and bleſſing them, exerciſing ſpiritual diſcipline in thy Church, and rightly and duly adminiſtring thy holy Sacraments. Viſit in mercy all the children of affliction; relieve all their neceſſities, and lighten all their burdens:

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give them patience and ſubmiſſion to thy bleſſed Will, and in thy due time deliver them from all their troubles.

Finally, O Lord, adored be thy Goodneſs, for all the mercies both temporal and ſpiritual, which thou from time to time haſt beſtowed upon me; for the good things of this life, and the hopes of eternal happineſs in the next. Particularly I offer to thee my humble thanks and praiſe for thy preſervation of me from the perils of the day paſt: if I have eſcaped any ſin, it is the effect of thy reſtraining grace: if I have avoided any danger, it was thy hand directed me: to thy holy Name be aſcribed all honour and glory. O let the ſenſe of all thy bleſſings have this effect upon me, to make me better, and to lead me to repentance: all which I beg for *Jeſus Chriſt*'s ſake, in whoſe bleſſed name and words I farther pray unto thee, ſaying,

Our Father, &c.

THURSDAY MORNING.

The DECAD.

1. NOthing can be a greater abuſe of that noble faculty of ſpeech, which diſtinguiſhes us from brutes, and was beſtowed upon us to glorify God, than to pollute it by falſe and deceitful, lewd and filthy, profane and atheiſtical talk.

2. There is nothing, in which the exerciſe of true piety is more concerned, than in the art of ruling and reſtraining the tongue.

3. To other ſins we are ſeduced, either by the hopes of pleaſure or profit: but the profane common ſwearer freely gives his ſoul to the devil, without any thing in exchange.

4. They who puniſh the common raſh ſwearer, may yet injoin a ſolemn perjury: and, if I chuſe they ſhould rather make havock of my goods than my conſcience, my ſpoils become monuments of my piety, and plead my innocence before him, *who will not hold him guiltleſs, that taketh his Name in vain.*

5. The Commandments may have as good martyrs as the Creed: for the ſame authority has required our obedience to the one, that exacts our faith of the other.

6. What a mockery is it for a man to be zealous for GOD, and rebellious againſt his KING; or to be true to his KING, and a rebel to his GOD!

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7. He who pretends, I fear not God so much as he, may yet perſecute me for honouring the king more than himſelf does; and my blood ſhed on that account becomes an acceptable ſacrifice to God, who has commanded my ſubjection to the higher powers.

8. Do nothing againſt thy conſcience either for fear or love: in things that are doubtful have recourſe to the holy Scriptures, and to the guides, who are ſet over thee by God for thy ſoul's good; and, if thou ſuffereſt for thy obedience to them here, the brighter ſhall be thy crown of glory hereafter.

9. That mind is truly great, and only that, which ſtands above the power of all extrinſic violence; which keeps itſelf independent on the outward man; which can be free, when the body is in irons; ſound and healthy, when that groans under torture; and is never more ſtrong and vital, than when that languiſhes and expires.

10. He that looks on the *eternal things that are not ſeen*, will through thoſe optics exactly diſcern the vanity of all that is viſible and temporary; be equally unmoved by the terrors and allurements of the world, and neither frighted nor bribed out of his duty.

A Prayer for Thurſday Morning.

Bp. ANDREWS.

ALmighty and everlaſting God, I praiſe and bleſs thee from the bottom of my heart, that of thy infinite goodneſs thou haſt preſerved me this night paſt, and haſt with the impregnable defence of thy Providence protected me from the power and malice of the devil, and kept me both in ſoul and body from all his devices and ſnares, and raiſed me from ſleep, the image of death, not leaving me to be ſtifled in the darkneſs of my ſins, but vouchſafing me a longer ſpace to repent of them. Withdraw not, I humbly intreat thee, the hand of thy protection from me, but take me into thy tuition this day; watch over me with the eyes of thy mercy, and direct me in the way of thy commandments. Endue me with thoſe graces of thy Holy Spirit, whereby I may paſs this day, and the reſt of my life, to the praiſe and glory of thy Name, the benefit of my neighbour, and the ſalvation of my ſinful ſoul. Keep me, O Lord, from all ſin: bridle and mortify my fleſh, that I fall not into

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any tranſgreſſions, which may provoke thy wrath againſt me. Direct my ſoul and body, my words and actions, according to the rule of thy Will: divert my heart from faſtening too much on tranſitory pleaſures, and convert it to delight in thoſe eternal joys, which are the bleſſed effects of thy love.

And becauſe I am not worthy, O Lord, that thou ſhouldeſt hear me, a wretched unworthy ſinner; behold, I ſet before thee the merits of thine only Son, who is the propitiation for our ſins: for his righteouſneſs ſake pardon the offences of thy ſervant, and for thy mercies ſake in *Chriſt* grant me thoſe good things, of which I am by the ſtrict rule of thy juſtice moſt unworthy. Defend me, O Lord, in this my pilgrimage, againſt the enemies of my ſoul: arm me with the armour of light againſt the concupiſcence of the fleſh, the temptations of the world, and malice of the devil; that, having fought a good fight, and finiſhed valiantly the courſe of this terreſtrial warfare, I may be received into thy celeſtial kingdom.

In the mean time, O thou who filleſt all things living with plenteouſneſs, and feedeſt

feedeſt the young ravens that call upon thee, be merciful unto me in the ſupply of thoſe neceſſaries which I daily want: keep me in health and ſtrength; give me food and raiment, and a competence ſufficient to maintain me in that ſtate of life, to which it hath pleaſed thee to call me: and grant that I may lead a quiet life in all godly converſation; that, uſing thy bleſſings worthily, I may paſs this life with joy and comfort, till it pleaſes thee to call me to a better.

Bleſs, O Lord, thoſe whom thou haſt ſet over us both in Church and State, govern their hearts in thy fear, and guide their underſtandings to do thoſe things which will be acceptable to thee, and beneficial to this Church and kingdom. Give the king loving and loyal ſubjects, and confound and defeat his open and ſecret enemies. Comfort the comfortleſs and helpleſs; ſhew the light of thy truth to thoſe who wander out of the right way: give to all ſinners true repentance; ſtrengthen and aſſiſt with thy grace thoſe who have begun well, that they may perſevere in goodneſs: to all my friends, kindred, and enemies, give all thy good

bleſſings: keep us from all evil, and make us to continue in thy ſervice to our lives end; and, after the courſe of this miſerable life is ended, bring us to thine everlaſting kingdom, through *Jeſus Chriſt* our Lord. *Amen.*

Our Father, &c.

THURSDAY EVENING.

The DECAD.

1. IT is not any innate harſhneſs in piety that renders the firſt eſſays of it unpleaſant, but only the indiſpoſedneſs of our own impatient and depraved hearts.

2. The commandments of God are juſt and honourable, pleaſant and profitable: what we do by his aid he rewards, as if done by our own ſtrength; and requites our ſincerity, as if it were perfect obedience.

3. Call not that *holy zeal*, which is *bitter wrath*; nor that *Chriſtian gravity*, which is *ſullenneſs and pride*; nor that *moderation*, which is *temporizing and lukewarmneſs*; nor that *humility*, which is *cowardice*; nor that *publick ſpirit*, which is *rebellion.*

4. Be zealous for God, and halt not betwixt *Chriſt* and the world: for *no man can ſerve two maſters*; *thou canſt not ſerve God and mammon.*

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5. The leſs confidence we repoſe in earthly comforts, the more we ingratiate ourſelves with God.

6. He who ſhelters himſelf under the ſhadow of the Almighty, is poſſeſſed of a moſt impregnable fortreſs: for how can he fail of ſecurity, who has Omnipotence for his guard; or be deluded in his truſt, who depends on Truth itſelf?

7. If we indeed honour God, we ſhall for his ſake reverence his ſanctuaries; keep holy the days ſet apart for his more ſolemn worſhip; obey, love, and ſupport, the miniſters of his holy word and ſacraments; and not dare to profane any thing that is appropriated to his ſervice.

8. They who dare be bold with the things belonging to God, generally at laſt deſpiſe God himſelf; and atheiſm is too often the laſt refuge of the ſacrilegious.

9. Be not haſty in making vows; nor, when made, if lawful, ſlow in performing them.

10. With idolaters, rebels, ſchiſmatics, and heretics, have no communion: *for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? and what agreement hath the temple of God with idols?*

A Prayer for Thurſday Evening.

Bp. ANDREWS.

O Lord God, Father everlaſting, to whoſe inexhauſtible bounty we owe all honour and praiſe, I give thee all poſſible thanks, that thou haſt vouchſafed to keep me this day from all evil: ſo that none of thy fearful judgments, to which I was juſtly liable, have fallen upon me: but of thy unſpeakable mercy thou haſt preſerved me from them, and haſt alſo liberally, and with a bountiful hand, ſupplied me with the neceſſaries of life, notwithſtanding my great and manifold ſins committed againſt thee.

O Lord, I confeſs that I have waſted the time which thou haſt given me for repentance, altogether idly, vainly, and unprofitably; not conſidering, that this day might have been the laſt of my life; but have added and heaped up ſin on ſin, in thy all-ſeeing ſight, as if I had ſtood in no fear of thee at all. O Lord, I acknowledge, that it is of thy goodneſs alone, that I am not conſumed in my iniquities; and to thy mercy be all the praiſe and glory thereof.

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O thou Father of mercies, who deſireſt not the death of a ſinner, in the name and mediation of our bleſſed Saviour *Jeſus Chriſt*, I moſt humbly crave pardon for my ſins: Lord, I repent; help my impenitency; and, for the time to come, water my heart with the dew of thy heavenly grace, that I may no longer bring forth weeds, fit only for the fire. Convert me, O Lord, and I ſhall be converted: open my eyes, direct my heart, and ſo draw me after thee, that I may no more return with the dog to his vomit, but ſerve thee in righteouſneſs and holineſs all my days.

Lighten, O Saviour, my darkneſs, and mercifully keep me from all the dangers of this night. O Lord, into thy hands I commend my ſpirit: ſave me waking, and defend me ſleeping, that I may watch in thee, and reſt in peace. Suffer me not to ſleep in ſin, and to lie languiſhing in it unto death, and ſo be buried in the grave of thy holy judgments; but watch over my ſoul, and ſhelter it from temptation under the ſhadow of thy wings. Keep me from all evil dreams, and unclean thoughts; that, being preſerved by thy protection, and refreſhed with comfortable reſt, I may

riſe, and offer to thee my daily bounden duty and ſervice, and at the end of my pilgrimage may receive the crown, which thou haſt promiſed to thoſe that love thee, in that day which no night ſhall follow.

Have mercy, O Father of the ſpirits of all fleſh, on all mankind: convert all Jews, Turks, and Heathens, to thy truth: ſtrengthen and confirm all Chriſtians therein; bleſs the univerſal Church, unite it and heal its breaches; reform whatever is amiſs in it, and eſtabliſh it in truth and peace. Preſerve and defend all Chriſtian princes, eſpecially our ſovereign: proſper and bleſs all his undertakings, and abate the pride and malice of his enemies. Bleſs the clergy with ſoundneſs of doctrine, and purity of life; the council with wiſdom, the judges with integrity, the magiſtrates with diſcretion, and the people with the grace of obedience and loyalty. Comfort and relieve thoſe who labour under any affliction of body or mind, who are in danger or want, in priſon, or condemned to death. Thoſe that love and do good to me, reward ſevenfold into their boſom: thoſe who hate me without a cauſe, convert and forgive; and grant us

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all ſo to paſs thro' things temporal, that we finally loſe not the things eternal, through *Jeſus Chriſt* our bleſſed Saviour. *Amen.*

Our Father, &c.

FRIDAY MORNING.

The DECAD.

1. TReat thy body with ſeverity and violence, and continue the rigorous diſcipline, till thy fleſh be effectually ſubdued by the ſpirit; and the neglect of ſenſual pleaſures ſhall be liberally recompenſed by the abundance of heavenly and intellectual joys.

2. It is the moſt fatal of all infatuations, to pamper and gratify our bodies, at the expence and extreme hazard of our ſouls.

3. This preſent ſtate of mortality is the only ſcene of action and improvement; and ſince this ſcene ſo ſuddenly may change, we are not ſafe in delaying our repentance one moment.

4. The ſharpeſt afflictions in this life will quickly have a period; they have their interval of eaſe and comfort: but the miſeries and tortures of the wicked in the next life have no end, no refreſhment, no intermiſſion.

5. He, who now ſtands tamely at the bar of men, and ſuffers for truth and righteouſneſs, ſhall be advanced to a throne among the ſaints and martyrs, to aſſiſt at the trial of his once inſulting judges.

6. Let the afflicted and perſecuted bleſs his bitter cup; for in the end he ſhall taſte more refined and ſubſtantial delights, than the moſt uninterrupted proſperity could ever bring to the moſt voluptuous and fortunate.

7. The ſackcloth of the penitent ſhall ſhine glorious, as the ſun; when all the gay pomp of the gaudy ſinner ſhall be trampled under foot, like dung.

8. The contempt of riches is the greateſt of treaſures; devout prayer the moſt delicious entertainment; alms the moſt prevailing advocate at the throne of grace; ſelf-denial the moſt exalted pleaſure; and the conqueſt of ill habits the moſt glorious triumph.

9. Bear conſtantly about you a lively idea of *Chriſt* crucified; conſider carefully his life, and let the perfection of that ſhame you into the reforming of your own.

10. In all the changes and chances of this world, let thy will be intirely reſigned to God: for he is All in all, eternal and unchangeable, perfect and happy in himſelf, abſolute and ſole Lord of the univerſe; and every creature is, and ought to be, intirely at his diſpoſal.

A Peni-

A Penitential LITANY *for Friday Morning.*

Dr. HICKES's Ref. Dev.

O GOD the Father of heaven, Maker of all things: *have mercy on me a miſerable ſinner.*

O God the Son, Redeemer of the world: *have mercy upon me a miſerable ſinner.*

O God the Holy Ghoſt, ſanctifier of the Church: *have mercy on me a miſerable ſinner.*

O holy, bleſſed, and glorious Trinity; who art, who waſt, and who art to come: *have mercy on me a miſerable ſinner.*

O everlaſting King, immortal, inviſible, who inhabiteſt that light, to which no man can approach; great in counſel, mighty in work, and of whoſe wiſdom there is no end: *have mercy*, &c.

Thou, who madeſt all things for thyſelf, this world for the uſe of man, and man himſelf for the enjoyment of thee: *have mercy*, &c.

O God and Father of all, who art above all, and through all, and in us all; from whom, by whom, and in whom are all things; in whom we live, move, and have our being: *have mercy*, &c.

O Lord, who ſearcheſt the heart, and trieſt the reins; who quickeneſt the dead, and calleſt thoſe things that are not, as if they were; whoſe eyes are brighter than the ſun, beholding all the ways of men: *have mercy*, &c.

O God, who takeſt no pleaſure in iniquity; with whom is no acceptance of perſons; terrible in thy counſels towards the ſons of men; whoſe anger none can withſtand: *have mercy*, &c.

Thou, whoſe mercy is above all thy works, and even triumphs in the midſt of judgment itſelf; O God moſt gracious, ſhewing mercy, even to a thouſand generations, for thy covenant's ſake: *have mercy*, &c.

O Father of mercies, and God of all conſolation; who by the death of thy Son haſt redeemed us, and by the grace of thy Spirit doſt ſanctify all thy faithful people: *have mercy*, &c.

Have mercy, O Lord, and ſpare me.

Have mercy, O Father, and hear me.

Spare me, good Lord, and every ſoul that calls upon thee.

II.

From all evil, and from all ſin; but particularly from all pride and obſtinacy; from

from vain-glory and ſelf-ſufficiency; from all avarice and covetouſneſs: *deliver me, O Lord.*

From gluttony and ſurfeiting; from envy and hatred; from anger and malice; from luxury and uncleanneſs; from ſloth and inordinate anxiety: *deliver me, O Lord.*

From all hypocriſy and uncharitableneſs; from all baſeneſs and puſillanimity; from all blindneſs and hardneſs of heart: *deliver me, O Lord.*

From all the perils and dangers of this day; from all ſins, whether of omiſſion or commiſſion; and from all the ſnares of the world, the fleſh, and the devil: *deliver me,* &c.

By the might of thy omnipotency, by the majeſty of thy glory, and by the multitude of thy mercies: *deliver me,* &c.

By the interceſſion of my bleſſed Saviour and Redeemer; for the ſake of all that he hath done and ſuffered for us: *deliver me,* &c.

Now, and at all times, when I cry unto thee; but eſpecially in the hour of death, and the day of judgment: *deliver me,* &c.

III.

I, a miſerable ſinner, beſeech thee to hear me, O Lord, that it may pleaſe thee to give me thy grace, that I may worſhip thee, the Lord my God, in ſpirit and in truth, and ſerve thee only: *I beſeech thee to hear me, good Lord.*

That I may love thee with all my heart, with all my ſoul, and with all my ſtrength: that I may ſtedfaſtly believe in thee, give thee thanks always, and put my whole truſt at all times in thee alone: *I beſeech*, &c.

That I may honour thy holy Name, and thy Word; that I may remember my covenant with thee at my baptiſm, and all my renewed vows to adhere unto thee only, againſt all the temptations of the world, the fleſh, and the devil: *I beſeech*, &c.

That my converſation may be in all the ſimplicity of truth; that I may faithfully keep and perform what I promiſe, more eſpecially, if by invocation of thy Name, tho' it be to my own hindrance: *I beſeech*, &c.

That my ſervice of thee, both private and public, may be without all ſuperſtitious fear, in true righteouſneſs; that I may

may ſanctify thy day by a holy reſt, and keep the feſtivals of thy Church in exerciſes of religion and devotion: *I beſeech*, &c.

That I may love my neighbour as myſelf; that I may do to all men as I would they ſhould do unto me: *I beſeech*, &c.

That I may obey and reverence with due honour my parents and ſuperiors; and ſubmit myſelf to the higher powers, not only for wrath, but alſo for conſcience ſake: *I beſeech*, &c.

That I may be perfectly true and juſt in all my dealings; that I may injure no man's life, good name, or honour, out of anger, malice or envy; and as I have opportunity, may do good unto all men: *I beſeech*, &c.

That, by pouring thy love into my heart, thou wouldſt cleanſe it from all inordinate deſires of the fleſh, and impure affections; that I may preſent my body a living and holy ſacrifice, well-pleaſing unto thee: *I beſeech*, &c.

That thou wouldſt make me to grow in grace; that thou wouldſt give me the true love of thee and my neighbour, with the contempt of myſelf, and the things

of this world; and at length receive me into thine everlaſting kingdom: *I beſeech*, &c.

IV.

That it may pleaſe thee to preſerve the holy Church univerſal; and to deliver every branch thereof from all falſe doctrine, hereſy and ſchiſm: *I beſeech*, &c.

That from the riſing of the ſun, even unto the going down of the ſame, thy Name may be great among the *Gentiles*; and that all the kingdoms of the earth may become the kingdom of thy Son: *I beſeech*, &c.

That thou wouldſt have mercy upon all Jews, Turks, Infidels, and Heretics: open and enlighten the eyes of all that ſit in darkneſs, and in the ſhadow of death; and guide their feet into the way of peace: *I beſeech*, &c.

That all, who are called by thy Name, may make it their ſtudy to adorn, by a good converſation, the holy religion they profeſs; and that their works may ſo ſhine before men, even thoſe, who yet know thee not, that they alſo may glorify thee, our Father, which art in heaven: *I beſeech*, &c.

That

That thy kingdom may come unto all who truly call upon thee, in peace, righteouſneſs, and joy of the Holy Spirit; and that both thy Name may be ſanctified, and thy Will be done in us and by us on earth, as it is in heaven by the holy angels: *I beſeech*, &c.

That thou wouldſt give to all Chriſtian princes and ſtates, unity, peace, and firm concord, with a true zeal for thy glory: *I beſeech*, &c.

That thou wouldſt vouchſafe to defend the cauſe of the orphans and widows; to ſuccour all that are deſolate and oppreſſed; and to have pity on all who labour under any calamity in mind, body, or eſtate: *I beſeech*, &c.

That thou wouldſt give them patience under their afflictions, and ſpiritual wiſdom to improve them to the advantage of their ſouls: *I beſeech*, &c.

That thou wouldſt be pleaſed to give me, with all thy faithful people, our daily bread, ſpiritual and bodily: *I beſeech*, &c.

That thou wouldſt graciouſly forgive us our treſpaſſes, as we forgive them who treſpaſs againſt us; and defend us continually under the ſhadow of thy wings, againſt

againſt all temptation, and deliver us from the evil one: *I beſeech*, &c.

That neither by frailty, enticement, nor any torture, thou wouldſt permit any of us to fall from thee; but wouldſt perfect thy praiſe in us, by the ſtedfaſtneſs of our faith, and by the invincibleneſs of our love, to the beating down of *Satan* under our feet: *I beſeech*, &c.

That thou wouldſt hear always my prayers, and the prayers of thy Church; and that whatever we faithfully aſk for ourſelves and others, may, thro' thy grace, be effectually obtained: *I beſeech*, &c.

V.

O Father, in the Name of thy Son, *I beſeech thee to hear me.*

O Lord, my Protector, behold me; and look upon the face of thy *Chriſt.*

Remember thy ſervant, O Lord, with thy good pleaſure; and viſit me with thy ſalvation.

Convert me, O Lord God of hoſts; ſhew me the light of thy countenance, and I ſhall be whole.

Turn the ſcourge of thine anger from this land; and give peace in our time, O Lord.

O Lamb of God, who takeſt away the ſins of the world, grant us thy peace.

O Lamb of God, who takeſt away the ſins of the world, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, hallowed be thy Name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them who treſpaſs againſt us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

FRIDAY EVENING.

The DECAD.

1. BY labour and pain, with weeping and mourning, is the kingdom of heaven obtained: but by honour and eaſe is paradiſe loſt.

2. Howſoever it might fare with thee in this world, and whatever calamity and trouble thou laboureſt under, give thanks unto God: for he diſpenſeth all things providentially in this world.

world, with a true and righteous judgment, after the counſel of his Eternal Wiſdom.

3. Complain not againſt the diſpenſations of God, how ſevere ſoever: nor dare to find fault with that Providence, which you ought to adore.

4. A great gift of God it is, to be poor in this world for the ſake of *Chriſt*, that thou mayſt be great in the kingdom of heaven.

5. God in great wiſdom and goodneſs appoints us to affliction, that we may learn to love and value him and heaven the more, be made ſenſible of our own impotence, and grow wiſer and humbler by his chaſtiſements.

6. How abſurd is it, to endeavour to eſcape a momentary uneaſineſs, by committing ſuch ſins, as will in the end expoſe us to torments inſupportable and eternal!

7. Then eſteem thyſelf happy indeed, when thou canſt even enjoy thy ſorrows, and find a ſenſible ſatisfaction in ſuffering for *Chriſt*: for this is in a manner to attain heaven upon earth.

8. The croſs is the path, that leads to bliſs, in which the holy *Jeſus* and his bleſſed Saints marched before us: And why ſhould we expect to arrive at the heavenly *Jeruſalem*, in a different way from them?

9. Our Saviour's crown of thorns preceded his crown of glory: How then can we hope for heaven by a life of ſoftneſs, eaſe, and ſure?

10. The

10. The *Captain of our ſalvation was made perfect through ſufferings*; and our conformity to him is our glory, and his delight.

A Penitential OFFICE *for Friday Evening.*

Bp. KENN.

O Lord God, with ſhame, and ſorrow, and confuſion of face, I confeſs and acknowledge thy infinite mercy and goodneſs towards me; my infinite vileneſs and ingratitude to thee.

Thou, Lord, infinitely good and gracious, waſt pleaſed, out of thy own free mercy and goodneſs to me, firſt to love me, and excite me to love again: *glory be to thee.*

Thou, Lord, didſt vouchſafe, of a miſerable ſinner, to make me a member of my Saviour, thy own child, and an heir of heaven: *glory be to thee.*

I, infinitely wicked and unworthy, have deſpiſed, rejected, and forfeited, all the ineſtimable bleſſings to which I was intitled by my baptiſm: *Lord, have mercy upon me.*

Woe is me, wretch that I am! I have cut myſelf off, by my ſins, from being a true member of *Chriſt*'s myſtical body, and

and from all the gracious influences I might have derived from my union to him: *Lord, have mercy upon me.*

Woe is me, wretch that I am! I have by my numerous provocations loſt that Holy Spirit of adoption, whereby I might become thy child, O God, and call thee Father; and am become a child of wrath: *Lord, have mercy upon me.*

Woe is me, wretch that I am! I have by my own wilful impiety diſclaim'd my being an inheritor of the kingdom of heaven, and am become an heir of the kingdom of darkneſs: *Lord, have mercy upon me.*

Woe is me! I have eaſily yielded to the temptations of *Satan*, and have done the works of my father the devil: *Lord, have mercy upon me.*

Woe is me! I have greatly coveted and purſued the pomps and vanities of this wicked world: *Lord, have mercy upon me.*

Woe is me! I have indulged the ſinful luſts of the fleſh, and given myſelf up to work all uncleanneſs with greedineſs: *Lord, have mercy upon me.*

Woe is me! I have loved all things, which thou, O Lord, hateſt; and am myſelf

ſelf become odious in thy ſight: *Lord, have mercy upon me.*

Woe is me! I have neither believed in thee, O my God, nor obeyed thee, nor loved thee, as I ought, and as I ſolemnly vowed I would: *Lord, have mercy upon me.*

O Lord God, moſt gracious and reconcileable, pity and pardon me.

II.

I lament, O Lord God, my deteſtable impiety, for having ſo long, ſo often, and ſo obſtinately offended thee.

In the bitterneſs of my ſoul, O Father of mercies, I bewail and abhor my unworthineſs, and the hardneſs of my heart, that has deſpiſed the riches of thy goodneſs, and forbearance, and long-ſuffering, which would have led me to repentance.

O Lord God, whatever thou denieſt me, deny me not a broken and a contrite heart.

O that my head were waters, and mine eyes fountains of tears; that I might weep much, and love much, having much to be forgiven!

Lord, hear me, help me, ſave me, for thy own gracious promiſe-ſake, for thine own tender mercies ſake, for the merits

and

and ſufferings of *Jeſus* thy beloved, in whom thou haſt made penitents accepted.

III.

I have ſinned, O Lord God, I have ſinned, and done evil in thy ſight; but I repent, and turn unto thee.

I confeſs and forſake my wickedneſs, and am ſorry for my ſin.

It grieves me, O moſt amiable goodneſs, it grieves me, that ever I offended thee.

With all my heart, O God, do I now renew my vows, which, alas! I have ſo often violated.

O Lord God, I, for the future, renounce the devil, that arch-rebel againſt thee, with all his apoſtate angels.

I renounce all his worſhip, all his impious ſuggeſtions, deluſions, and temptations: I renounce all his works, thoſe ſins of the ſpirit; all tempting others to ſin, all hatred of holineſs, and apoſtaſy.

I utterly renounce, O Lord God, the pomps and vanities of this wicked world; all covetous deſires of honour, riches, and pleaſure; and all ſinful exceſſes in things lawful.

I renounce all evil cuſtoms, and evil companions; all that is vain and wicked

in

in the world; all that friendſhip with the world, which is enmity with thee; and all things, that may alienate my heart from thee.

I renounce all worldly comforts and poſſeſſions; all my natural relations; yea, and my own life alſo; whenever they ſtand in competition with my duty to thee.

I utterly renounce, O Lord God, all the ſinful luſts of the fleſh, all the inordinate deſires of my own corrupt nature, and of my carnal mind, which is enmity with thee.

I renounce all carnal luſts, which war againſt thee, and againſt my own ſoul; all ſloth and idleneſs, intemperance and laſciviouſneſs, and filthineſs of fleſh and ſpirit, which renders us unclean in thy ſight.

O Lord God, I utterly renounce all things that may any way diſpleaſe thee: from them all let it be thy good pleaſure to deliver me.

IV.

Turn thou me, O Lord God, and ſo ſhall I be turned: turn the whole ſtream of my ſenſual affections from the love of this world to the love of thee.

Father,

Father, accept my imperfect repentance, compaſſionate mine infirmities, forgive my wickedneſs, purify my uncleanneſs, ſtrengthen my weakneſs, fix my unſtableneſs; and let thy love ever rule in my heart, through the merits and ſufferings, and love of thy Son, in whom thou art always well pleaſed.

V.

For my preſervation from the perils of the day paſt, and for all the bleſſings thereof, all love, all glory be to thee, O Lord.

O God, my defender, keep, and protect, and bleſs me this night, and preſerve me from ſin and danger, for thy mercy's ſake.

I will lay me down in peace to take my reſt: O my God, under the ſhadow of thy wings make me to dwell in ſafety.

Into thy hands, O God of truth, I commend my ſoul, which thou haſt redeemed: O ſuffer not the purchace of thy Son's moſt precious blood to periſh.

All love, all glory be to thee, O God the Father, who haſt made me, and all the world.

All love, all glory be to thee, O God the Son, who haſt redeemed me, and all mankind.

All

All love, all glory be to thee, O God the Holy Ghoſt, who ſanctifieſt me, and all the elect people of God.

Lord, hear me, and accept me; pardon my failings, and ſupply all my wants, and the wants of all thy faithful people: which I ſum up in the words of thine own beloved Son *Jeſus Chriſt* our Lord;

Our Father, &c.

SATURDAY MORNING.

The DECAD.

1. GOD and religion have in them a ſolid and ſubſtantial good; the one as our utmoſt end and happineſs; the other, as the beſt proportioned means to attain it.

2. To ſeek for happineſs from the enjoyments of this world, is to ſeek the living among the dead; to ſearch for felicity among thoſe things, which are the very root and fountain of all our miſery.

3. All things in the world are in themſelves good; but when we propound them as the greateſt and higheſt good, that we expect ſatisfaction from, this turns them all into vanity.

4. Let us have the ſame opinion of the things of this world, in the time of health and proſperity, as we ſhall certainly have, when we lie languiſhing, and drawing nigh to eternity: ſo ſhall we with a generous ſcorn live above the world, and deſpiſe it.

5. Why ſhould we ſet our hearts on thoſe vanities, which, when we have moſt need of comfort and ſupport, are either ſo faithleſs, that they will not, or ſo weak, that they cannot help us?

6. Let not our bodies, which are but duſt, and meat for worms, ſo engroſs our time and care, as to entice us to neglect our immortal part, our never-dying ſouls.

7. The ſoul is a ſpirit, and ought not to be unequally yoked to the dregs and droſs of earthly enjoyments.

8. The exigences of the outward man the enjoyments of this world may ſupply; but the greateſt abundance of them can never quiet a troubled conſcience, nor appeaſe an angry God, nor remove the condemning guilt of the leaſt ſin.

9. So vain and empty are all temporal pleaſures, that they have ſcarce any proof of their reality, but the pain and torment they bring with them.

10. The wiſe man ſums up the true value of all things in this world, in theſe two words, *vanity* and *vexation*: and at what price would you rate *vanity*, which is nothing? or *vexation*, which is wroſe than nothing?

A Prayer for Saturday Morning.

Bp. TAYLOR.

O Almighty God, great Lord of heaven and earth, I, a miſerable ſinner, with fear and ſhame caſt myſelf down before thee, humbly confeſſing my manifold ſins, and unſufferable wickedneſſes, by which I have deſerved thy wrath, and eternal ſeparation from the ſweeteſt comforts of thy preſence. I confeſs, O great God, that I have ſinned grievouſly againſt thee, by thought, word, and deed, by night and by day, in private and in public, particularly, *&c.* my ſins of omiſſion are infinite, and my ſins of commiſſion cannot be numbered: thy words and laws, O God, are holy, and thy judgments are terrible; but I have broken all thy righteous laws, and incurred thy ſevereſt judgments; and where ſhall I appear, when thou art angry with me?

But, O Lord my Judge, thou art alſo my Redeemer: I have ſinned; but thou, O bleſſed Jeſus, art my Advocate: have mercy upon me, a moſt miſerable ſinner: enter not into judgment with me leſt I

die: but ſpare me, gracious Lord, ſpare thy ſervant, whom thou haſt redeemed with thy moſt precious blood: O reſerve not evil in ſtore for me againſt the day of vengeance, but ſhew thy goodneſs in me, and let thy mercy be magnified upon me: deliver me from the power of ſin, and preſerve me from the puniſhment of it.

Thou, whoſe mercy is without meaſure, whoſe goodneſs is unſpeakable, deſpiſe not thy returning ſervant, who earneſtly begs for pardon and reconciliation: grant me the forgiveneſs of what is paſt, and a perfect repentance of all my ſins, that for the time to come I may with a pure ſpirit, a broken and contrite heart, ſanctified lips, and holy deſires, ſerve thee religiouſly; walking humbly with my God, converſing juſtly and charitably with men, poſſeſſing my ſoul in patience and holineſs, and my body in ſanctification and honour.

Thou, who dwelleſt in the light, to which no man can approach, in whoſe preſence there is no night, in the light of whoſe countenance there is perpetual day; I thy ſervant, whom thou haſt preſerved this night, who live by thy power this day, bleſs and glorify thee, for the

defence

defence of thy Almighty Providence; and humbly pray thee to grant, that this day, and all the days of my life, may be holy and peaceable, healthful to my body, and profitable to my ſoul. Send thy Holy Spirit, the Spirit of peace, to be the guide of my ways, the guard of my ſoul and body. Save, defend, and keep me in thy fear and love; give unto me the light of thy countenance, peace from heaven, and the ſalvation of my ſoul, in the day of the Lord *Jeſus*.

Hear alſo my prayers for thy holy Catholic Church; unite all her diviſions, extirpate out of her all hereſies, and falſe doctrines; accept her ſpiritual ſacrifices; let her live by thy Spirit, and reign in thy glory. Remember all them, whom thou haſt appointed to be ſtewards of thy holy myſteries; give them ſuch wiſdom and charity, ſuch diligence and zeal, that they may be guides to the blind, comforters to the weary and heavy-laden; that they may ſtrengthen the weak, and confirm the ſtrong; boldly rebuke ſin, and patiently ſuffer for the truth.

Preſerve, O great King of heaven and earth, all Chriſtian princes, more eſpe-

cially our gracious ſovereign: crown them with juſtice and peace, and with the love of God and their people: let holineſs be the ornament of their heads, and let the anointing from above make them ſacred and venerable, wiſe and holy; that, being faithful ſervants of thee, the King of kings, they may inherit a crown of everlaſting glory.

O bleſſed God, who art rich in mercy and compaſſion, have mercy on all ſtates of men and women in the Chriſtian Church: remember the poor and needy, the widow and fatherleſs, the friendleſs and oppreſſed; relieve their neceſſities, comfort their ſorrows, ſtrengthen their weakneſs; heal the ſick and languiſhing, and them that draw near unto death; and ſuffer not *Satan* to prevail over them in the day of their calamity; give them a deliverance, when thou ſeeſt expedient for them, and in the mean time a ſanctified uſe of thy rod.

Let theſe my prayers, O Lord, find acceſs to the throne of grace, thro' the Son of thy love, our bleſſed Mediator and Advocate *Jeſus Chriſt* the Righteous; to whom with thee, O Father, in the unity of

of the Spirit, be all glory and thanks, all honour and power, all love and obedience, all majeſty and dominion, for ever and ever. *Amen.*

Our Father, &c.

SATURDAY EVENING.

The DECAD.

1. KNowing the frailty of our lives, and the certainty of our diſſolution, let us by repentance and holineſs ſo prepare ourſelves for death, as to make it only an happy tranſition from a temporal to an eternal life, and an inlet into endleſs bliſs and joy.

2. Our very life is nothing elſe but a ſucceſſion of dying; every day and hour wears away part of it; and ſo far as it is already ſpent, ſo far we are already dead and buried.

3. Our very graves were once living: we dig thro' our forefathers, and muſt ſhortly become earth ourſelves, to bury our poſterity.

4. Devote not the flower and ſpirit of thy life to ſin and luxury, nor think to put off God with the dregs thereof; for he will not accept the devil's refuſe.

5. It is too late to think of becoming new men, when we are ceaſing to be; or of reforming our lives, when we are ending them.

6. Do nothing but what thou wouldſt be content to be found doing, when *Chriſt* ſhall come to judge thee: and live ſo, as if every day were thy laſt, and the very next to eternity.

7. Let us be willing to die, when God calls; and look on a ſpeedy ſummons out of this world, as an act of mercy, to prevent the many ſins, and many calamities, of a longer life.

8. In contemplation of the reſurrection, a Chriſtian may look on death as a hurtleſs thing, vanquiſh'd, diſarm'd of its ſting; and no longer the king of terrors, but a friendly introducer into thoſe everlaſting joys, which the blood of *Chriſt* hath purchaſed for him.

9. *Chriſt* hath given us the victory over ſin and death; why ſhould we then be terrified at the approach of our laſt moments, ſince the *bitterneſs of death is paſt*, and the *grave is ſwallowed up in victory?*

10. Let the precious promiſes, and exceeding great rewards, reſerved in ſtore for them who love God, teach us conſtancy and perſeverance in doing and ſuffering his will, and oblige us to the utmoſt induſtry and diligence in his ſervice; *foraſmuch as we know, that our labour ſhall not be in vain in the Lord.*

A Prayer

A Prayer for Saturday Evening.

Bp. TAYLOR.

O Almighty Father, who gaveſt the ſun for a light by day, and the ordinances of the moon and ſtars for a light by night; vouchſafe to receive me this night, and ever, into thy favour and protection: defend me from all ſad caſualties, and evil accidents; and rule and govern me with thy Holy Spirit, that I may paſs this night without ſin, and be preſerved from the infection of every temptation. Let not the ſins of this day deprive me of thy gracious protection; but let thy merciful ears be open to my prayers for pardon and forgiveneſs.

I deſire, O Lord, with ſorrow and ſhame to confeſs my ſins unto thee, and to humble myſelf at the remembrance of my folly: O thou God of pity and compaſſion, have mercy on me; for thou art our Father, merciful and gracious, and haſt revealed to us thine infinite mercies in *Jeſus Chriſt*: for his ſake give me true penitence, and the perfect remiſſion of my paſt ſins; waſh my ſoul in the blood

of the Holy Lamb, and the baptiſm of repentance; and grant, that I may henceforth live an holy and a bleſſed life, in all godlineſs and honeſty, increaſing in the knowledge of God, and being fruitful in every good work. O let it be the work of my life to obey thee, the joy of my ſoul to pleaſe thee; that, in a conſtant and faithful diſcharge of my duty, I may watch for the coming of my Lord, and be ready to enter in with him, at whatſoever hour he ſhall come.

Thou, O Lord, who by thy bleſſed Son, our moſt gracious and moſt holy Redeemer, haſt ſubdued all the powers of hell and the grave, taken away the ſting of death, and broken in pieces the powers of darkneſs, have mercy upon me now, and at the hour of death. O let me not be ſnatched away unprepared, nor ſurpriſed in any act of ſin, nor called upon, when my lamp is untrimmed: let my death (if it be thy bleſſed will) be neither violent nor untimely, but after the ordinary viſitation of men; preſerve my reaſon and religion, my faith and hope, my ſenſe and ſpeech, perfect and uſeful to the laſt of my days; and grant that I may die the death of

of the righteous, and my future ſtate be like his.

Defend, O Lord, and preſerve thy Church from all hereſy and ſchiſm; from the conſpiracies of the atheiſts and the ſacrilegious; from all that perſecute and oppoſe the truth: and give unto them, who ſerve thee in the miniſtries of religion, wiſdom and holineſs, the bleſſings of peace and righteouſneſs, and the powerful aid of thy Holy Spirit.

And, O Almighty God, who ruleſt in the kingdoms of men, by whom kings reign, and princes decree juſtice, defend thoſe with thy mercy, whom thou haſt adorned with thy power; advance the juſt intereſts, and preſerve the perſons, of all Chriſtian princes, eſpecially our moſt gracious king; defend and ſave them from all treaſons and conſpiracies; give them long life and peace in this world, and a crown of glory in the world to come.

With a propitious eye, O gracious Comforter, behold all that are in affliction; hear the ſighings of the diſtreſſed, the groans of the ſick, the prayers of the oppreſſed, the deſires of the poor and needy: give them patience under their

ſufferings, and a happy iſſue out of all their afflictions.

Theſe my prayers, O moſt merciful Father, vouchſafe to hear, through the mediation of *Jeſus Chriſt* our Redeemer and moſt merciful Saviour, who with thee and the Holy Ghoſt together is worſhipped and glorified in all the Churches of the ſaints, one God bleſſed for ever. *Amen.*

Our Father, &c.

Morning and Evening PRAYERS, &c. for a FAMILY.

Morning Prayer for a Family.

O Eternal God, and moſt merciful Father! look down upon us thy unworthy creatures, who preſent ourſelves before the throne of thy majeſty and glory, to offer unto thee the morning ſacrifice of our unfeigned praiſes, for the many and undeſerved favours beſtowed upon us; for creating us reaſonable creatures, and continuing

tinuing our underſtanding, limbs, and ſenſes, intire to this preſent time; and for protecting us from the dangers of the paſt night, refreſhing us with ſufficient reſt, and bringing us ſafe to the beginning of this day.

But more eſpecially we glorify thy Name for thine infinite love in the redemption of the world by thy beloved Son *Jeſus Chriſt*, for the means of grace, and for the hope of glory. O Lord, give us all grace to praiſe thee, not only with our tongues, but by living in obedience to thy holy commands all the days of our life.

Good God, make us truly ſenſible of, and penitent for, all the ſins that we have committed againſt thy Divine Majeſty, in thought, word, or deed. Waſh away their guilt with the precious blood of thy dear Son; be reconciled to us for his ſake, and ſave us from the wrath to come.

Draw our minds from the love of this world, and teach us to uſe it with temperance, ſobriety, and moderation; with an intire truſt and dependence on thy fatherly care and good providence, and with a perfect ſubmiſſion to thy bleſſed will in all things.

O

O Lord, root out of our hearts all pride and envy; all hatred, malice, and ill-will; put away from us all cenſoriouſneſs and uncharitableneſs; all lying and ſlandering, and whatever elſe is contrary to a truly Chriſtian ſpirit; and endue us, we moſt humbly pray thee, with that meekneſs and humility, which is in thy ſight of ſo great value, and with all thoſe holy and Chriſtian diſpoſitions, which thou loveſt and delighteſt in.

Inſtruct us in all the particulars of our duty, which we owe to thee, our neighbour, and ourſelves. Guide and conduct us by thy good Spirit through all the buſineſs and affairs of this life. Teach us to act with faithfulneſs and honeſty in every thing that we take in hand; and give us ſuch a dread of thy diſpleaſure, and ſuch a ſenſe of thy continual preſence with us, as may ſecure us, by thy grace, againſt all the temptations of the world, the fleſh, and the devil.

O Lord, aſſiſt us this day with the gracious motions of thy Holy Spirit, that we may continually ariſe from the death of ſin unto a life of righteouſneſs; preſerve

Omit this on Sunday *Morning.*

preſerve us from the dangers of evil company, from the deceitfulneſs of our own hearts; and defend us more eſpecially from thoſe ſins that are moſt apt to betray and inſnare us. Let thy bleſſing accompany all our honeſt labours and endeavours: and vouchſafe us ſuch a meaſure of health, and other temporal mercies, as thou ſeeſt beſt and moſt fitting for us. We deſire, O Lord, to leave ourſelves, and all our affairs, in thy hands, humbly beſeeching thee to take us, and all that belong to us, under the protection of thy good Providence; and ſo to bleſs, direct, and guide us in this life, that we may at laſt obtain that greateſt of all bleſſings, the eternal ſalvation of our immortal ſouls, through the merits and for the ſake of thy dear Son our Saviour *Jeſus Chriſt*, for whom our ſouls do bleſs and praiſe thee, and in whoſe moſt holy words we ſum up our own and the wants of all mankind, ſaying, *Our Father*, &c.

O merciful Father, be pleaſed to prepare our hearts this day for thy worſhip and ſervice with fervent zeal, and hearty devotion, that we

On Sunday *Morning this is to be uſed inſtead of the preceding paragraph.*

may

may enter into thy gates with thankſgiving, and into thy courts with praiſe: that no vain imaginations may diſturb our minds; but that our prayers may be like incenſe acceptable unto thee, through the interceſſion of *Jeſus Chriſt*. Lord, help us to attend diligently to the precepts and inſtructions of thy holy word, that we may retain them in our minds, and they may influence our lives and actions; that we may not be hearers of thy word only, but likewiſe doers of it, and ſo may be bleſſed in the deed.

O Lord, we moſt humbly beſeech thee to hearken graciouſly unto the prayers, and accept of the praiſes, which are offered unto thee this day by thy holy Catholic Church throughout the world, and ſend down thy bleſſings upon her; that all who profeſs and call themſelves Chriſtians, may be brought out of hereſy and error, may be delivered from all dangers and calamities, may depart from all iniquity, and devoutly ſerve thee in all manner of good works, unto their lives end.

Good Lord, hear our prayers, and grant our requeſts; and conduct us ſafely thro' all the changes and chances of this mortal life;

life; and hereafter receive us into thy heavenly kingdom, for thy well-beloved Son's ſake, *Jeſus Chriſt* our dear and only Saviour, in whoſe bleſſed name and words we conclude our prayers, ſaying,

Our Father, &c.

Evening Prayer for a Family.

O holy, bleſſed, and glorious God, have mercy upon us miſerable ſinners; let the prayers and ſupplications of thy ſervants be acceptable unto thee, thro' Jeſus Chriſt *our Mediator and Advocate.* Amen.

O Almighty God, and gracious Father, thou haſt eſtabliſhed the heavens and the earth in a wonderful order, making day and night to ſucceed each other, for the comfort and refreſhment of mankind: We make our humble addreſs to thy Divine Majeſty, begging of thee mercy and protection this night, and ever. O Lord, pardon all our ſins, our vain thoughts, light or raſh words, and our irregular actions; and whatever we have done amiſs this day, or at any time before,

before, be fully reconciled unto us in the blood of thy dear Son.

Behold, O God, our ſouls are troubled at the remembrance of our ſins, at the frailty of our fleſh, ſubject to many temptations, and unable to reſiſt them. O Lord God of mercy, we earneſtly beſeech thee ſo to aſſiſt us with thy Holy Spirit, that we may mortify all our ſinful inclinations, vain deſires, and diſorderly paſſions: that as we have formerly ſerved divers luſts, and vicious appetites, ſo now we may wholly dedicate ourſelves to thy ſervice, and the practice of an holy life.

Convince us truly, O Lord, of the great folly and danger of ſin, and teach us ever to value thy love above all things, and to eſteem thy favour more than life itſelf; and grant that we may paſs through all the temptations of this world with peace, and innocence, and ſafety; and enable us to fight manfully againſt our great adverſary the devil, who is daily lying in wait to deſtroy us.

Suffer us not, O merciful God, to be led away by the vain and fooliſh cuſtoms of this world, nor ſeduced from our duty by the company and example of wicked men:

men: but grant that we may make thy laws the rule of all our actions; and let it be our conſtant and moſt zealous endeavour to pleaſe thee above all things, and faithfully to diſcharge our duty in the ſeveral places and ſtations wherein thy Providence is pleaſed to place us.

Teach us, O Lord, ſo to number our days, that we may apply our hearts unto wiſdom; make us duly mindful, that thou art preſent every-where, and privy to our moſt ſecret thoughts; that we may never dare to do any thing but what thou approveſt, and of which we may give a comfortable account at the great day of the Lord *Jeſus*. O fit and prepare us for that ſolemn time, by a virtuous and holy life; that, when we come to appear before the great Judge of all the world, we may be found of the number of thoſe happy ſouls whom he ſhall then pronounce bleſſed.

Extend thy goodneſs, O Lord, to all mankind; have mercy upon all Jews, Turks, Infidels, and Heretics; and bring them to the light, and knowledge, and practice of thy laws.

Bleſs all our governors both in Church and State; make them all, in their ſeveral places and ſtations, uſeful and ſerviceable to thy glory, and the good and welfare of this church and nation.

Send down thy bleſſings ſpiritual and temporal upon all our friends and relations: do good to thoſe who have done or wiſhed us evil; and vouchſafe unto every one of us, and to all Chriſtians, whatever thou knoweſt to be beſt, in reference to our temporal and eternal welfare.

Comfort and relieve all thoſe that are afflicted or diſtreſſed in mind, body, or eſtate; give them patience and ſubmiſſion in their troubles, and in thy own due time grant them an happy iſſue out of all their afflictions. And as we pray unto thee, O God, for ourſelves and others, ſo we deſire to bleſs and praiſe thy holy Name, for all thy manifold mercies and favours vouchſafed to us and all mankind. We give thee hearty thanks for preſerving us this day paſt, and the reſt of our lives, from innumerable accidents and dangers; for our health, ſtrength, peace, and ſafety; for providing for our bodies, and taking care of our ſouls; but, above all, for

thine

thine ineſtimable love in the redemption of the world by our Lord and Saviour *Jeſus Chriſt*, for the means of grace, and for the hope of glory. O Lord, imprint on our hearts ſuch a deep ſenſe of thy mercies, that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all the days of our lives.

Finally, O Lord, we commend ourſelves, our ſouls, and bodies, and all that belong to us, to thy fatherly care, and good providence, beſeeching thee to take us this night under thy almighty protection, that no evil come near to hurt us. Refreſh our bodies with quiet reſt, and ſleep, and our ſouls with the conſolations of thy Holy Spirit; and, when thou ſhalt think fit to take us out of this world, give us everlaſting reſt and peace in thy eternal kingdom, through the merits, and for the ſake, of our bleſſed Saviour and Redeemer *Jeſus Chriſt*, who has taught us, when we pray, to ſay,

Our Father, &c.

A Prayer,

A Prayer, which may be added to the daily Evening Prayer on the Lord's-day.

MOST gracious God, we return thee our moſt humble and hearty thanks, for permitting us, this day, to attend upon thee, together with our Chriſtian brethren, in the public duties of thy worſhip and ſervice, to offer up our praiſes and prayers to thy Divine Majeſty, to hear thy holy word read and preached by the miniſters of the Goſpel.

O Lord, pardon all the wandrings and diſorders of our minds, and whatſoever elſe thou haſt ſeen amiſs in us this day paſt, in any of our thoughts, deſires, expreſſions, or actions; forgive the iniquities of our holy things, and graciouſly accept our ſincere, though weak, endeavours to ſerve thee.

And as we have been taught, exhorted, and encouraged out of thy holy Word, ſo help us, all the week following, to teſtify the truth and honeſty of our hearts in all this, by a blameleſs converſation; in all humility, meekneſs, temperance, righteouſneſs,

ouſneſs, charity, and peace, with all them that call on the Lord out of a pure heart.

Help us, by the uſe of all the means of grace and ſalvation, to grow in grace, and in the knowledge of our Lord and Saviour *Jeſus Chriſt*, fitting us more and more for the ſeeing and enjoying thee our God, and our bleſſed Redeemer, in the life to come: and grant that, when we ſhall ceaſe to praiſe and ſerve thee with thy ſaints on earth, we may continue to be ſo employ'd with the bleſſed ſpirits in heaven.

O Lord, hear us from heaven thy dwelling-place; forgive the ſins of our perſons, and the ſins of our prayers; and do more for us than we are worthy to expect at thy hands, for his ſake, who alone is worthy, even *Jeſus Chriſt* our Mediator and Redeemer. *Amen.*

A Grace before Meat.

WE acknowledge thy goodneſs, O Lord, in making this proviſion for us: pardon our ſins, which render us unworthy of theſe and all other thy mercies; and bleſs us with a thankful uſe of thy creatures,

tures, that they may never miniſter to luxury or ſenſuality; but that we may be enabled, through the ſtrength of them, to do thee all faithful ſervice, through *Jeſus Chriſt* our Lord. *Amen.*

After Meat.

BLeſſed be thy holy Name, O Lord, for thus feeding and ſuſtaining us thine unworthy creatures; teach us to labour for the meat, which endureth to everlaſting life; that as we are maintained by thy bounty, ſo we may live to thy praiſe and glory, thro' *Jeſus Chriſt* our Lord. *Amen.*

PRAYERS *and* THANKSGIVINGS *to be uſed at Noon, or any other time of Retirement.*

IN the PRIMITIVE CHURCH *there were, beſides* morning and night, *four other times every day, which were called* HOURS OF PRAYER; *and the zeal of thoſe* firſt Chriſtians *was ſuch, as made them conſtantly obſerved. This pious example, it is much to be wiſhed, that all thoſe, who are*

are not by any neceſſary buſineſs prevented, would conſtantly imitate; and that none may be to ſeek how to exerciſe their devotions at ſuch times, I have added the following collection of PRAYERS *and* THANKSGIVINGS; *out of which the devout Chriſtian may ſelect for his preſent uſe, what beſt ſuits the wants and neceſſities of his ſoul.*

A Paraphraſe on the LORD'S PRAYER.

Archbp. LAUD.

OUR Father

THough offended, yet a Father.

Which art in Heaven;

More eminently there, but not there only.

Hallowed

In me, by me, upon me.

Be thy Name.

The Name of a Father in us, that we may become ſons of thee our Father.

Thy kingdom come.

To deſtroy the kingdom of ſin, by which death and the devil reign.

Thy will be done on earth, as it is in Heaven.

By me who am but earth, as it is by the holy angels.

Give us this day our

Our own, lawfully gotten.

Daily

Bread.

As the neceſſity of each day requires.

The ſpiritual food of our ſoul, and alſo that of our body.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Forgive us our talents, who forgive others their pence.

And lead us not into temptation;

Nor ſuffer us to enter into temptation, when we are led away, and ready to yield to it.

From that author of evil that is without us, the devil, and the world; and from the author of evil that is within us, our own fleſh; from the evil of ſin by thy grace, and from the evil of puniſhment by thy mercy; from all evil by thy peace.

But deliver us from evil.

For thine is the kingdom,

Abſolute in itſelf.

The power,

Independent on any other.

And the glory for ever and ever.

Shining round about all things, and in all things: and from thee, and by thee, and to thee, in the glory and ſalvat on of thy ſervants. *Amen.*

A devout Prayer, which may be uſed at all times.

Bp. COZENS.

GRant me, gracious Lord, a pure intention of my heart, and a ſtedfaſt regard to thy glory in all my actions; poſſeſs my mind continually with thy preſence, and raviſh it with thy love; that my only delight may be, to be embraced in the arms of thy protection. Be thou a light unto mine eyes, muſic to my ears, ſweetneſs to my taſte, and a full contentment to my heart: be thou my ſun-ſhine in the day, my food at the table, my repoſe in the night, my cloathing in nakedneſs, and my ſuccour in all neceſſities.

Lord Jeſus, I give thee my body, my ſoul, my ſubſtance, my fame, my friends, my liberty, and my life; diſpoſe of me, and all that is mine, as it is ſeemeth beſt to thee, and to the glory of thy bleſſed Name. I am not now mine own, but thine; therefore claim me as thy right, keep me as thy charge, and love me as my ſoul, fight for me when I am aſſaulted,

aſſaulted, heal me when I am wounded, and revive me when I am deſtroyed.

My Lord, and my God, I beſeech thee to give me patience in troubles, humility in comforts, conſtancy in temptations, and victory againſt all my ghoſtly enemies. Grant me ſorrow for my ſins, thankfulneſs for thy benefits, fear of thy judgments, love of thy mercies, and mindfulneſs of thy preſence for evermore. Make me humble to my ſuperiors, and friendly to my equals; ready to pleaſe all, and loth to offend any; loving to my friends, and charitable to mine enemies. Give me modeſty in my countenance, gravity in my behaviour, deliberation in my ſpeech, holineſs in my thoughts, and righteouſneſs in all my actions: Let thy mercy cleanſe me from my ſins, and thy grace bring forth in me the fruits of everlaſting life.

Lord, let me be obedient without arguing, humble without feigning, patient without grudging, pure without corruption, merry without lightneſs, ſad without miſtruſt, ſober without dulneſs, true without doubleneſs, fearing thee, without deſperation, and truſting in God to thee, in preſumption. Let me be and ſalvation ſervants. *Amen.*

thing, but that which pleaſeth thee; nor ſorrowful for any thing but that which doth diſpleaſe thee: and that labour be my delight, which is for thee; and let all reſt weary me, that is not in thee. Give me a waking ſpirit, and a diligent ſoul, that I may ſeek to know thy will; and, when I know it, may perform it faithfully, to the honour and glory of thy ever-bleſſed Name. *Amen.*

For Faith.

O Bleſſed Lord, whom, without faith, it is impoſſible to pleaſe, let thy Holy Spirit, I beſeech thee, work in me ſuch a faith, as may be acceptable in thy ſight, even that faith, which worketh by love: O let me not reſt in a dead, ineffectual faith; but grant that it may be ſuch, as may ſhew itſelf by my works; that it may be that victorious faith, which may enable me to overcome the world, and conform me to the image of that *Chriſt*, on whom I believe; that at the laſt I may receive the end of my faith, even the ſalvation of my ſoul, thro' the ſame *Jeſus Chriſt* our bleſſed Redeemer. *Amen.*

For Hope.

O Lord, who art the Hope of all the ends of the earth, let me never be deſtitute of a well-grounded hope, nor yet poſſeſſed with a vain preſumption; ſuffer me not to think, that thou wilt either be reconciled to my ſins, or reject my repentance: but give me, I beſeech thee, ſuch an hope, as may be anſwerable to the only ground of hope, thy promiſes; ſuch as may both encourage and enable me to purify myſelf from all filthineſs both of fleſh and ſpirit; that ſo it may indeed become to me an anchor of the ſoul both ſure and ſtedfaſt, entering even within the veil, whither the Fore-runner is for me entered, even *Jeſus Chriſt* our High Prieſt, and bleſſed Redeemer. *Amen.*

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thyſelf, and infinitely bountiful and compaſſionate towards us, ſuffer not, I humbly beſeech thee, my heart to be ſo hardened through the

the deceitfulneſs of ſin, as to reſiſt ſuch charms of love; but let them make deep and laſting impreſſions on my ſoul. Thou, Lord, art pleaſed to require my heart, and thou only haſt a right to it: O let me not be ſo ſacrilegiouſly unjuſt, as to alienate any part of it; but enable me to render it up whole and intire to thee. But, O my God, thou ſeeſt it is already uſurped; the world with its vanities hath ſeized it, and, like a ſtrong man armed, keeps poſſeſſion: O thou, who art ſtonger, come upon him, and take this unworthy heart of mine as thine own ſpoil; and ſo refine it with the purifying fire of thy love, that it may be a fit habitation for thy Holy Spirit: give me ſuch a fervent, perfect, and ſincere love of thee, as may caſt all fear and ſloth out of my heart, that nothing may ſeem to me too grievous to ſuffer for thy ſake, or too difficult to do in obedience to thee: that ſo expreſſing my love to thee, by keeping all thy commandments, I may by thy mercy obtain that crown of life, which thou haſt promiſed to thoſe who love thee, through *Jeſus Chriſt* our Lord and Saviour. *Amen.*

For the Fear of God.

O Glorious Majeſty, who only art high, and to be feared, poſſeſs my ſoul with an holy awe and reverence of thee; that I may give thee the honour due unto thy Name, and may bear ſuch a reſpect to all things which relate to thee, that I may never profane any holy thing, nor ſacrilegiouſly invade what thou haſt ſet apart to thyſelf. And ſince thou art a God that wilt not clear the guilty, let the dread of thy juſtice make me tremble to provoke thee in any thing. O let me not ſo miſplace my fear, as to be afraid of man, that ſhall die, and of the ſon of man, that ſhall be made as graſs, and forget the Lord my Maker: but repleniſh my ſoul with that fear of the Lord, which is the beginning of wiſdom; which may be as a bridle to all my brutiſh appetites, and keep me in a conſtant conformity to thy holy will. Hear me, O Lord, I beſeech thee, and put this fear in my heart; that I may not depart from thee, but may work out my own ſalvation

tion with fear and trembling, through *Jeſus Chriſt* our Lord. *Amen.*

For Truſt in God.

O Almighty Lord, who never faileſt them that truſt in thee, give me grace, in all difficulties and diſtreſſes, to have recourſe to thee, to reſt and depend upon thee. Thou wilt keep him, O Lord, in-perfect peace, whoſe mind is ſtaid on thee: O let me always reſt on this firm pillar, and never exchange it for the broken reeds of worldly ſuccours. Suffer not my heart to be overcharged with the cares of this life, taking thought what I ſhall eat or drink, or wherewithal I ſhall be cloathed; but grant, that having, by honeſt induſtry, and the uſe of all lawful means, done my part, I may chearfully commit myſelf to thy Providence, caſting all my care upon thee, and being careful for nothing, but to be of the number of thoſe whom thou owneſt and careſt for; and, ſeeking firſt thy kingdom, and the righteouſneſs thereof, I may ſtedfaſtly truſt in thee for ſuch a meaſure of theſe outward things, as thou, in thy wiſdom,

ſeeſt to be moſt expedient for me. Grant this, O Lord, for *Jeſus Chriſt* his ſake. *Amen.*

For Grace, faithfully to diſcharge our whole Chriſtian Duty.

O Moſt gracious God, from whom every good and perfect gift cometh, I, a wretched creature, who am not able of myſelf ſo much as to think a good thought, beſeech thee to work in me both to will and to do according to thy good pleaſure. Enlighten my mind, that I may know thee; and let me not be barren and unfruitful in that knowledge; but work in my heart a true faith, a purifying hope, and an unfeigned love towards thee: give me a full truſt on thee, zeal for thee, and reverence of all things that relate to thee: make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy ſervice, ſorrowful for my ſins; and grant, that in all things I may behave myſelf ſo, as befits a creature to his Creator, a ſervant to his Lord. Enable me likewiſe to perform that duty I owe to myſelf; give me that meekneſs, humility,

humility, and contentedneſs, whereby I may always poſſeſs my ſoul in patience and thankfulneſs; make me diligent in all my duties, watchful againſt all temptations, perfectly pure and temperate, and ſo moderate in my moſt lawful enjoyments, that they may never become a ſnare to me. Make me alſo, O Lord, to be ſo affected towards my neighbour, that I may never violate that royal law of thine, of loving him as myſelf: grant me exactly to perform all parts of juſtice, yielding to all, whatſoever by any kind of right becomes their due; and give me ſuch bowels of mercy and compaſſion, that I may not fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beſeech thee, O Lord, to ſanctify me throughout, that my whole ſpirit, and ſoul, and body, may be preſerved blameleſs, unto the coming of our Lord *Jeſus Chriſt*; to whom, with thee and the Holy Ghoſt, he all honour and glory for ever. *Amen.*

For Perſeverance.

O Eternal and unchangeable Lord God, who art the ſame yeſterday, to-day, and for ever, be pleaſed to communicate ſome ſmall ray of that excellency, ſome degree of that ſtability, to me thy wretched creature, who am light and inconſtant, and turned about with every blaſt. My underſtanding is very deceivable; O eſtabliſh it in thy truth: keep me from the ſnares of ſeducing ſpirits, that I may not be led away with the error of the wicked, nor fall from my own ſtedfaſtneſs. My will alſo is irreſolute and wavering, and doth not cleave ſtedfaſtly unto thee; my goodneſs is but as the morning cloud, and as the early dew it paſſeth away: O ſtrengthen and confirm me by thy grace, and whatever good work thou haſt begun in me, be pleaſed to accompliſh and perfect it, until the day of *Chriſt*. Lord, thou ſeeſt my weakneſs, and the number and ſtrength of thoſe temptations I have to ſtruggle with; O leave me not to myſelf, but cover thou my head in the day of battle, and in all ſpiritual combats make me more than

than conqueror, through him who loved me, and gave himſelf for me. Let no terrors or flatteries, either of the world, or my own fleſh, ever draw me from my obedience to thee; but grant that I may remain ſtedfaſt, immoveable, always abounding in the work of the Lord; and, by patient continuance in well-doing, may ſeek, and at laſt, by thy mercy, obtain, glory, and honour, and immortality, and eternal life, thro' *Jeſus Chriſt* our Lord. *Amen.*

For Pardon of Sin.

Bp. SANDERSON.

O Almighty God, and merciful Father, I thine unworthy ſervant do with ſhame and ſorrow confeſs, that I have all my life long gone aſtray out of thy ways, like a loſt ſheep; and that, by following too much the vain devices and deſires of ~~our~~ own heart, I have grievouſly offended againſt thy holy laws, both in thought, word, and deed: I have many times left undone thoſe good duties, which I might and ought to have done; and I have many times done thoſe evils, when I might

might have avoided them, which I ought not to have done. I confeſs, O Lord, that there is no health at all, nor help in any creature, to relieve me; but all my hope is in thy mercy, whoſe juſtice I have by my ſins ſo far provoked: have mercy therefore upon me, a miſerable offender; ſpare me, O good God, who confeſs my faults, that I periſh not: and, according to thy gracious promiſes, declared unto mankind in *Chriſt Jeſus* our Lord, reſtore me, upon my true repentance, unto thy grace and favour. And grant, O moſt merciful Father, for his ſake, that I may henceforth ſtudy to ſerve and pleaſe thee, by leading a godly, righteous, and ſober life, to the glory of thy holy Name, and the eternal comfort of my own ſoul, through *Jeſus Chriſt* our Lord. *Amen.*

A Penitential Prayer of King CHARLES *the* MARTYR.

ALmighty and moſt merciful Father, look down upon me thine unworthy ſervant, who here proſtitute myſelf at the footſtool of thy throne of grace; but look

look upon me, O Father, through the mediation, and in the merits, of *Jeſus Chriſt*, in whom only thou art well pleaſed: for of myſelf I am not worthy to ſtand before thee, or to ſpeak with my unclean lips to thee, O moſt holy and eternal God. For as in ſin I was conceived and born, ſo likewiſe I have broken all thy commandments by my ſinful motions, unclean thoughts, evil words, and wicked works; omitting many duties I ought to do, and committing many vices, which thou haſt forbidden under pain of thy heavy diſpleaſure. As for my ſins, O Lord, they are innumerable: wherefore I ſtand here liable to all the miſeries of this life, and everlaſting torments in that to come, if thou ſhouldſt deal with me according to my deſerts. I confeſs, O Lord, that it is thy mercy, which endureth for ever, and thy compaſſion, which never fails, which is the cauſe, that I have not been long ago conſumed. But with thee there is mercy, and plenteous redemption: in the multitude therefore of thy mercies, and by the merits of *Jeſus Chriſt*, I intreat thy Divine Majeſty, that thou wouldſt not

enter

enter into judgment with thy ſervant, nor be extreme to mark what is done amiſs; but be thou merciful unto me, and waſh away all my ſins with that precious blood, which my Saviour ſhed for me. And I beſeech thee, O Lord, not only to waſh away my ſins, but alſo to purge my heart by thy Holy Spirit from the droſs of natural corruption: and as thou doſt add days to my life, ſo, good Lord, I beſeech thee to add repentance to my days, that, when I have paſt this mortal life, I may be partaker of thine everlaſting kingdom, through the merits of *Jeſus Chriſt* our Lord. *Amen.*

For Contrition.

O Moſt merciful God, who, notwithſtanding my innumerable ſins, my manifold abuſes of thy goodneſs, and unthankfulneſs for thy long-ſuffering and patience towards me, vouchſafeſt to continue to me the means of grace and repentance; awake my ſoul from this ſleep of death, and make me duly ſenſible of the horror and deformity of my tranſ-

greſſions,

greſſions, and of the dreadful and inſupportable eternity of torments, to which, without repentance, they muſt conſign me. Give me a deep contrition for having offended thee, my merciful Creator and Redeemer; work in my ſoul that godly ſorrow, which leadeth to the repentance unto ſalvation; that, heartily deteſting and loathing all my paſt abominations, and ſuing unto thee for pardon with ſtrong crying and tears, I may obtain mercy of thee, who deſpiſeſt not the ſighing of a broken and contrite heart, through the interceſſion of thy beloved Son *Jeſus Chriſt* our Lord. *Amen.*

For Repentance, and Growth in Grace.

O Eternal God, gracious and long-ſuffering, the Fountain of mercy and holineſs, hear the cries, and regard the ſupplications, of thy ſervant; and work in me ſuch a ſorrow for my offences, as may be deadly to the whole body of ſin, but the parent of an excellent repentance. O ſuffer me not any more to do any act of ſhame; let me not look back upon *Sodom*, nor delight to dwell in the neighbourhood

bourhood of the horrible regions of death: but let thy grace be preſent with me, that I may, with ſo ſtrong a reſolution, ſo holy a repentance, ſo pure a hope, and ſo ſublime a charity, turn unto thee, that no temptation may henceforth be able to prevail againſt me. Work in me an holy and unreproveable faith, whereby I may overcome the world, crucify the fleſh, and quench all the fiery darts of the devil: and let this faith produce charity, that my repentance may be perfect and acceptable, and my hatred of ſin increaſe my love of God, and that love produce univerſal obedience to his commandments, and that univerſal obedience be perpetual. Strengthen me each day, more and more continually, with thy Holy Spirit, that I may grow in grace, and proceed in holineſs, live in thy favour, and die with thy bleſſing; and at the day of judgment may have my portion in the reſurrection of the juſt, and enter into the joy of my Lord, to reap from the mercies of God, in the harveſt of a bleſſed eternity, what is here ſowed in tears, and penitential ſorrow; being pardoned, and accepted, and ſaved, by the mercies of God, in our Saviour *Jeſus Chriſt*. Amen.

For

For Contentment.

O Almighty God, the eternal treaſure of all good things, who filleſt all things living with plenteouſneſs; who cloatheſt the lilies of the field, and feedeſt the young ravens that call upon thee; let thy Providence be my ſtorehouſe, thy diſpenſation of temporal things the limit of my labour, and my own neceſſities the meaſure of my deſires: but never let my labour for the things of this world be immoderate, my cares vexatious and diſtracting, nor my wiſhes greedy and inordinate. Teach me to deſpiſe this world's vanities, and to ſeek the riches of thy kingdom, being contented with that meaſure of temporal bleſſings, which thou art pleaſed to allot me; that, during my pilgrimage here on earth, I may have my converſation in heaven, and, being in all things reſigned to thy bleſſed will, may enjoy thy peace here, and be received to thy mercy hereafter, through the merits of *Jeſus Chriſt* my Saviour. *Amen.*

For Chaſtity.

O Holy and immaculate *Jeſus*, who waſt born of a pure virgin, and delighteſt to dwell in pure and virgin hearts, with mercy behold thy ſervant, ſurrounded with the temptations of thoſe impure and fleſhly luſts, which war againſt the ſoul; and too apt to be overcome by them. I cannot, O my God, ſtand in the day of battle and danger, unleſs thy Grace prevent and ſtrengthen me: O let thy bleſſed Spirit deſcend upon me, the Spirit of purity and holineſs, and preſerve me chaſte and ſpotleſs, clean and undefiled; that my body may be an holy temple, and my ſoul a ſanctuary, fit for thee to dwell in. Pardon all my paſt impurities, whether in thought, word, or deed; and reprove in me the ſpirit of luſt and uncleanneſs. Kindle the holy fire of thy love in my heart, and let it conſume all my droſs; that I may no more grieve thy bleſſed Spirit by any work of darkneſs; but, after a chaſte and religious life here, may be preſented to God waſhed and cleanſed in thy blood, and reign with thee for ever. *Amen*, Holy Lamb of God, *Amen*.

For

For Temperance.

O Bountiful and gracious Lord, who giveſt us all things richly to enjoy, be thou gracious to thy ſervant yet more, and ſuffer me not by my folly to turn thy bounty into ſin, thy grace into wantonneſs; but give me the Spirit of temperance and ſobriety, that I may uſe thy creatures in the ſame meaſure, and to the ſame purpoſes, which thou haſt deſigned; ſo as may beſt enable me to ſerve thee; and not to make proviſion for the fleſh, to fulfil the luſt thereof. Pardon, O God, in whatſoever I have offended thee, by meat, and drink, and pleaſure; and never let my body any more be oppreſſed with ſurfeiting and drunkenneſs, or the enervating luxuries of this ſenſual life; but ſubdue my appetite to reaſon, and thy Grace, that my table may be no more a ſnare unto me, nor my food become a temptation, a ſin, or a diſeaſe; but that my affections being changed from earthly to heavenly, I may hunger and thirſt after righteouſneſs, and account it my meat, and drink, and pleaſure, to do thy will, O God.

O God. Grant this, O Lord, for thy Son *Jeſus Chriſt*'s ſake, our only Mediator and Advocate. *Amen.*

Againſt inordinate Anger.

O Almighty Judge of men and angels, whoſe anger is always the miniſter of juſtice; ſlow, but ſevere; ~~and~~ lightly ariſing, but falling heavily, when it comes; give to thy ſervant a meek ~~not~~ a gentle ſpirit, that I alſo may be ſlow to anger, and eaſy to mercy and forgiveneſs. Give me a wiſe and a patient heart, that I may not be moved to intemperate wrath on every trifling miſtake, and inconſiderable accident: but let my anger ever be upon a juſt cauſe, moderated by reaſon and charity, and laſting no longer than till it hath done ſome good on myſelf or others. Deliver me from a peeviſh and contentious ſpirit, and ſuffer me not ſo far *to give place to the devil*, as to *let the ſun* ever *go down upon my wrath*, or to bear malice and hatred in my heart. Thou, O Lord, haſt commanded us *to lift up holy hands* in our prayers to thee, *without wrath*: O teach me to obey this command; give me

e that Chriſtian ſpirit of charity, *which not eaſily provoked*, that I may follow eace with all men, being meek, humble, nd merciful, bearing with the infirmities f others, and forgiving their offences, s I deſire to be forgiven of thee, through he merits of my bleſſed Saviour *Jeſus Chriſt*; to whom, with thee and the Holy Spirit be all honour and glory, now and for ever. *Amen.*

For an holy and happy Death.

O Eternal and holy *Jeſus*, who by death haſt overcome death, and by thy paſſion haſt taken ou gits ſting, and made it the gate of heaven, and an entrance to felicity; have mercy upon me now, and at the hour of my death: let thy grace accompany me all the days of my life, that, by an holy converſation, and an habitual performance of my duty, I may wait for the coming of my Lord, and be ready to enter in with thee, at whatever hour thou ſhalt come. Lord, let not my death be in any ſenſe unprovided, untimely, or haſty, but after the manner ſtroy men; having in it nothing extraordinary,

ordinary, but an extraordinary piety, and the manifeſtation of thy great and miraculous mercy. Let my ſenſe and underſtanding be preſerved intire to the laſt of my days; and grant, that I may die the death of the righteous, and my future ſtate be like his. Preſerve me ever in the communion and peace of thy Church, and bleſs my death-bed with the opportunity of an holy ſpiritual guide, with the aſſiſtance and guard of angels, with the reception of the holy ſacrament, with patience and dereliction of my own deſires, with a ſtrong faith, a firm and humble hope, a ſincere re[illegible]ntance, and a perfect charity; that my ſoul may reſt in thee, and by thee be graciouſly received into thy glorious kingdom, who ſitteſt at the right-hand of God the Father, our only Mediator and Advocate. *Amen.*

For a right Uſe of the good Things of this World.

Mr. SPINCKES.

THOU, O Lord, art the Father of mercies, and the Author of all the bleſſings I am now, or have at any [illegible] me

me with an immortal ſoul, I may work my moſt ſerious thoughts to work out my ſalvation with fear and trembling. Intent me ſenſible, O thou chiefeſt Good, of the ſmall moment of any intereſt, that relates purely to this world, by reaſon of the ſhortneſs and uncertainty of my abode here upon earth. Let the conſideration of this depretiate and vilify all the entertainments of this animal life, and call off my care from the objects of ſecular happineſs; that, ſince I walk in a vain ſhadow, I may not diſquiet myſelf alſo in vain, nor be greedy in heaping up riches, ſince I cannot tell who ſhall gather them; that I may not trouble myſelf by aiming at greatneſs, ſince the ſcene of life will be quickly paſt, and we muſt all retire into a ſtate of equality; that I may not be earneſt in the purſuit of fame, ſince I muſt ſhortly die, and thoſe who moſt admire me; that I may uſe this world, as not abuſing it, ſince the faſhion thereof paſſeth away.

Grant, that I may employ my faculties in that work thou haſt aſſigned them; that I may fight the good fight, and deſtroy the whole body of ſin; that I may

ordin y my paſſions, and purify my af-
the ns, acquire virtuous and holy diſpo-
culs ons, obtain heaven, and avoid hell,
ſt et this be my great concern, and let my principal care and diligence be employed about it. Make me ſenſible, O God, of the vaſt and infinite moment of it; no leſs than eternal happineſs, or eternal miſery, depending upon it. Let me often conſider, how bitter it will be, to be for ever excluded from the beatific preſence of God, and to be full of deſire, and full of deſpair, without other relief than lamenting my folly to eternal ages: and who is able to dwell with the everlaſting burnings?

Teach me to remember, that ſtreight is the gate, and narrow is the way, that leadeth to life, and that to be carnally minded is death; and let me be always on my guard againſt my ſoul. Make me ſober and vigilant, becauſe our adverſary the devil walks about, as a roaring lion, ſeeking whom he may devour; whom grant I may reſiſt, ſtedfaſt in the faith, and mindful how precarious and uncertain the ſhort time for this great work is, that I may improve it with all my might, before the

night

night cometh, when no man can work. Deliver me from the folly of neglecting this grand concern, and being more intent on this world, than on the next; let me withdraw, as much as poſſible, from the noiſe, hurry, and buſineſs of temporal things, and apply myſelf more intirely to a life of devotion and religion; laying aſide every weight, that I may be the ſurer to win the great prize, and ſo to run, that I may obtain. Grant this, O moſt gracious God, for the merits of thy dear Son *Jeſus*, our only Mediator and Advocate. *Amen.*

For the Love of our Neighbour.

GRacious God, who art good, and doſt good, who extendeſt thy loving-kindneſs to all mankind; ſuffer me not to exclude any from my charity, who are the objects of thy tenderneſs and mercy; but let me treat all my neighbours with that love and good-will, which is due to thy ſervants and children. Make me ready to embrace all occaſions, that may miniſter to their happineſs, by aſſiſting the needy, protecting the oppreſſed,

inſtructing the ignorant, reproving the wicked and profane. Grant, that I may look upon the defects and frailties of my neighbour, as if they were mine own; that I may conceal them; and, making thy love to me, O bleſſed Jeſus, the pattern of my love to them, may, above all things, endeavour to promote their eternal welfare. Thou didſt not think any thing too dear to part with, to reſcue me from eternal miſery: O let not me think any thing too dear to part with, to ſet forward the everlaſting good of my fellow Chriſtians. They are members of thy body; therefore I will cheriſh them; thou haſt redeemed them with an ineſtimable price; therefore will I endeavour to recover them from a ſtate of deſtruction: that, thus adorning thy holy Goſpel by doing good according to my power and capacity, I may at laſt be received into the endearments of thy eternal love, and ſing praiſes to the Lamb, who was ſlain, and ſitteth upon the throne, to whom be glory for ever. *Amen, Amen.*

For

For the Government of Zeal.

O God, who by the precepts of the Goſpel, and the example of the bleſſed *Jeſus*, haſt taught us the art of governing our paſſions; let not the ſpecious pretence of zeal for thy ſervice betray me into any unreaſonable heats, much leſs into ſuch actions, as thou haſt forbidden. Let not any difference in religion deſtroy in me that charity, which is a peculiar mark of thy diſciples; but teach me to compaſſionate thoſe, who are in error; to pity the prejudices by which they are unhappily miſled; and with meekneſs and modeſty to endeavour their recovery; if peradventure God will give them repentance to the acknowledgment of the truth. Make me ready to exerciſe all acts of kindneſs towards their perſons, and to implore thy grace in their behalf, which is able to ſubdue the moſt inveterate errors; that tho' they continue enemies to thy truth, I may never ſacrifice my patience and meekneſs; but by a continuance in well-doing may wait for glory, honour, and immortality, thro' *Jeſus Chriſt* our Lord. *Amen.*

For Humility.

O Bleſſed Jeſus, who in thy life and death haſt ſet before us a perfect pattern of humility, enable me by thy grace to imitate thy wonderful condeſcenſion; that I may not, by my pride and vanity, loſe that happineſs, which thy humility hath purchaſed for me. Make me ſenſible of my own vileneſs, by reaſon of my ſins, which are evident proofs of my folly and weakneſs, baſeneſs and ingratitude, and render me contemptible in thy ſight. Let the thoughts of this cover me with ſhame and confuſion, check all my vain and aſpiring thoughts, and wean me from any fond opinion of myſelf. To thee be the glory of all the good I enjoy; for from thee I received it: to thee be the glory of all the good I think, or do; for it is thy grace enables me, and thy Holy Spirit works in me to will and to do, according to thy good pleaſure. O let me never purchaſe the praiſe of men by mean flattery, and ſinful compliances, nor entertain their applauſe with too great delight; but make me humble in all

thoughts

thoughts of myſelf, and patient under reproaches and indignities, becauſe I know I deſerve them, and becauſe thou, who waſt without ſin, didſt not diſdain to ſuffer them for my ſake: Grant this, O bleſſed *Jeſus*, who with the Father, and the Holy Spirit, liveſt and reigneſt one God, world without end, *Amen.*

For an uniform Obedience to the Goſpel.

Dr. HAMMOND.

O Holy Jeſu, who cameſt down from heaven, and waſt pleaſed to pay that dear ranſom on the croſs for us, that thou mighteſt redeem us from all iniquity, and purify unto thyſelf a peculiar people zealous of good works; I beſeech thee to write thy law in my heart, that moſt excellent divine law of thine, that I may ſee it, and do it; that I may know thee, and the power of thy reſurrection, and expreſs it in turning from all mine iniquities: that I may no longer flatter myſelf with a formal external ſerving of thee, with being a hearer of thy word, a partaker of thy ſacraments, and a profeſſor of thy truth, or a knower of thy

will; but may labour to join to theſe an uniform, faithful obedience to thy whole Goſpel, a ready, chearful ſubjection to thy kingdom; that thou mayeſt rule and reign in my heart by faith, and that I, being dead unto ſin, and living unto righteouſneſs, may grow in grace, and in the practical knowledge of thee our Lord and Saviour; and perſevering unto the laſt, may attain the reward of my faith, and the fruit of my labours, the perfection of my charity, and the crown of my hope; an everlaſting bleſſed life of love and holineſs, with thee, O Father of mercies, O God of all conſolations, O holy and ſanctifying Spirit, O bleſſed Trinity co-eternal: to which one infinite Majeſty be moſt humbly aſcribed the honour, glory, power, praiſe, might, majeſty, and dominion, which through all ages of the world have been given to him who ſitteth on the throne, to the Holy Spirit, and to the Lamb, for evermore. *Amen.*

For one who has too long deferred his Repentance.

Mr. SPINCKES.

O Bleſſed and Holy Lord God, who wouldeſt not that any ſhould periſh, but that all ſhould come to repentance; be merciful to me, a guilty ſinner, who have long neglected my duty to thee, and mine own main intereſt; till my ſins are gone over my head, and are as a ſore burden, too heavy for me to bear: enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified: and if no man, not the beſt of men, and the moſt righteous, much leſs ſo vile a ſinner as I have been. I have provoked thy Divine Majeſty, by a long ſeries of wickedneſs; for which thou mighteſt juſtly have long ſince cut me off, and given me my portion among the devils and damned ſpirits. But bleſſed be thy Name, thou haſt exerciſed a great deal of patience and long-ſuffering towards me; and I hope it is not in vain, that thou haſt thus graciouſly borne with me; for I am now fully convinced of my folly, and the

evil of my ways, and do repent and abhor myſelf in duſt and aſhes. O do not thou abhor me too, nor ſhut up thy bowels of compaſſion from me: behold me, not as a ſinner, but as one for whom *Chriſt* died, and, as a penitent, heartily grieved for my paſt diſobedience, and earneſtly deſirous both of thy pardon, and of grace to walk more holily for the future. It is much too long that I have deferred my repentance and reformation; but, by thy bleſſing and aſſiſtance, I am fully reſolved to delay it no longer: help me to put theſe good reſolutions in practice, renouncing all my moſt beloved ſins, and earneſtly endeavouring to be upright and unblameable in all manner of converſation; that to-day, whilſt it is called to-day, I may hear thy voice, and never more dare to harden my heart againſt it. I know not what a day may bring forth; and, for this reaſon, am not willing to truſt to to-morrow, when poſſibly it may be too late for me to think of repenting to ſalvation. Turn thou me, good Lord, and ſo ſhall I be turned; but do it, I beſeech thee, immediately and out of hand: turn me from all mine iniquities, and make me to

ſerve thee acceptably, with reverence and godly fear. Make me heartily aſhamed of my undutifulneſs and diſobedience hitherto, that I ſhould dare to offend ſo good and gracious a God, and ſtir up my heart to ſerve thee faithfully for the future; that, denying all ungodlineſs and worldly luſts, I may live ſoberly, righteouſly, and godly in this preſent world. Looſe me from all the bonds of my ſins, and conduct me to everlaſting life, through *Jeſus Chriſt* our Lord. *Amen.*

For one that is not duly grieved for his ſins.

Idem.

AGainſt thee, O Lord, have I ſinned, and done evil in thy ſight; and what ſhall I now ſay unto thee? I deſire to be duly humbled for all my undutiful carriage towards thee; but, to my ſhame, I find, that I am not ſo deeply affected with my guilt and folly, as I ought to be. I have highly offended thee, and miſerably endangered my own ſalvation; and though I ſee and know this, yet I find by ſad experience, that I am not ſo throughly grieved at the ſight of my ſins, as were to

be

be wiſhed, and as I truly deſire to be. I hope there is no ſin that has its full dominion over me; none, that I do not unfeignedly long and ſtrive to ſhake off, and free myſelf from it, ſo far as I ſhall be able (as alſo I moſt earneſtly deſire and beg the forgiveneſs of them all); only I am concerned and amazed, that I ſhould not be more ſenſibly touched at the conſideration of them. Poſſeſs my ſoul, O bleſſed God, with ſuch an affecting perception of my wickedneſs, that I may continually lament and bewail it; that rivers of tears may run down mine eyes, becauſe I have not kept thy law; and I may mourn in ſecret for my tranſgreſſions, confeſs mine iniquities, and be heartily ſorry for my ſins, even with a ſorrow, that may bring forth repentance to ſalvation, that is never to be repented of. O Lord, who cauſedſt water to flow out of the rock of ſtone, break this ſtony heart of mine; or rather, take it away from me, and give me, inſtead of it, a heart of fleſh, capable of thoſe impreſſions that a guilty conſcience is want to make upon a returning penitent. Make me to loath my ſins, and myſelf becauſe of them,

them, and to humble my ſoul before thee, and in the moſt ſubmiſſive manner to ſupplicate thy grace and Holy Spirit, to lead me in the way of life; and never to give over, till I ſhall have obtained a bleſſing, through *Jeſus Chriſt* our Lord. *Amen.*

Upon a Relapſe into Sin.

Idem.

O Lord God Almighty, juſt and true, thou only Sovereign of the world, on whom is all my dependence, and from whom is all my hope and expectation; I am aſhamed, and bluſh to appear before thee, ſeeing I have of late ſo highly offended thy Divine Majeſty. I know not how to lift up mine eyes unto heaven, but am forced, with the humble *Publican*, to ſmite upon my breaſt, and call upon thee to have mercy on me a ſinner. I have ſinned againſt thee from time to time, and aggravated my ſins with many heinous and dreadful circumſtances, thereby to render them ſo much the more provoking: and though I have reſolved, and promiſed, and vowed an amendment; yet

have I again broken my faith, and relapſed into my former guilt, and thereby cut myſelf off from all right to thy promiſes. And what can I now plead for myſelf? From the bar of thy juſtice I fly to the throne of thy mercy, beſeeching thee to be favourable to me, becauſe thou delighteſt in mercy; and not let me be miſerable, though I have taken the ready road to miſery; though I have perverted my ways, and run upon deſtruction with my eyes open. And though I cannot ſay I have quite forgotten thee, my God, yet I muſt acknowledge, to my ſhame and ſorrow, that I have offended thee moſt heinouſly, by ſinning againſt thee, when I knew myſelf in thy preſence, and when I was fully convinced how evil and bitter a thing ſin is, how extremely diſpleaſing to thee, and of what pernicious conſequence to myſelf. My conſcience accuſes me, my heart condemns me; and thou, who art greater than my heart, and knoweſt all things, mayeſt juſtly ſtop thine ears, when I cry unto thee in the anguiſh of my ſoul. I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon:

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I have ſinned againſt the light of thy Goſpel, and thine infinite love to me; againſt the terrors of thy threatnings, the charms of thy mercy, the rebukes of thy Spirit, and the checks of my own conſcience, and my ſolemneſt vows and engagements. Yet is not my ſin too great for thee to pardon, or to remove from me, that I never more repeat it; if thou wilt, thou canſt make me whole again: and the more my wickedneſs has abounded, the more therefore let thy grace and good will abound. Abſolve me from the guilt, deliver me from the power, cleanſe me from the pollution, ſave me from the puniſhment, of this and all other my offences; reconcile me to thyſelf here, and crown me with immortal glory hereafter, through *Jeſus Chriſt* thy Son, our only Mediator and Advocate. *Amen.*

Againſt Temptation.

Idem.

O Heavenly and moſt merciful Father, I moſt humbly beſeech thee, for thy Son's ſake, *Jeſus Chriſt* our Lord, have mercy upon me, and ſuccour me in theſe

theſe terrible aſſaults and temptations of the devil: deliver my ſoul from all his power and craft; ſend me ſtrength from above, that I may retain my integrity, may reſiſt the enemy, and ſtand ſtedfaſt in the day of trial. Be thou my ſtrong rock, and caſtle of defence; that, being preſerved through thy grace and aſſiſtance, I may continue thy faithful ſoldier and ſervant unto my life's end. Nouriſh all the ſeeds of grace that are ſown in my heart, and make them fruitful unto every good word and work. Give me the increaſe of faith, hope, charity, and all other Chriſtian graces; and that I may obtain that which thou doſt promiſe, make me ever to love that which thou doſt command; and this I beg through the merits, and for the ſake, of thy dear Son *Jeſus Chriſt* our Lord. *Amen.*

A GENERAL THANKSGIVING.

Idem.

ALmighty and moſt loving Father, the Father of mercies, and God of all conſolation, I here proſtrate myſelf at thy feet, humbly acknowledging thy bounty and

and goodneſs to me; deſiring to bleſs and praiſe thy holy Name, both now and for evermore, for all thine abundant loving kindneſs. It was of thine own pleaſure, that thou at firſt gaveſt me a being, when I was not: it is of thy moſt gracious hand over me, that I am ſtill preſerved in it, notwithſtanding all the dangers to which I lie continually expoſed. Through thy immenſe patience and compaſſion towards me, I am now on this ſide the grave, and everlaſting miſery; for I have deſerved nothing of thee but heavy wrath, and implacable indignation: yet doſt thou not fail to multiply thy bleſſings upon me, from day to day; bleſſings both ſpiritual and temporal; for this life, and in order to a better. Praiſed be thy Name, O Lord, for that thou haſt dealt thus lovingly with me: while I live, will I praiſe the Lord; yea, as long as I have any being, I will ſing praiſes to my God. My mouth ſhall ſhew forth thy righteouſneſs and ſalvation all the day long; for I know no end thereof. Bleſſed be the Lord my God, who only doth wondrous things: and bleſſed be the Name of his Majeſty for ever; and all the earth ſhall be filled with his Majeſty. *Amen, Amen.*

A Thankſ-

A Thankſgiving for the Revelation of the Goſpel.

Mr. NELSON.

ALmighty God, who haſt created all things by the word of thy power, and for whoſe pleaſure they are and were created; who preſerveſt all things by the conduct of thy wiſe Providence, and by whoſe gracious concurrence all things do ſubſiſt; I had lain aſleep in the ſhades of darkneſs, if thy powerful hand had not awakened me into being; and I had long ſince ſunk into my primitive nothing, if the continual ſupplies of thy goodneſs had not ſecured my preſervation. It is ſtill a farther degree of thy diſtinguiſhing goodneſs, that thou haſt ranked me amongſt thoſe creatures that are made capable of worſhipping their Almighty Creator; and who, when they apoſtatized from thee by their wilful folly, were reſtored to thy favour by the meritorious ſacrifice of the Lord *Jeſus Chriſt*. Bleſſed be thy holy Name, that thou didſt not abandon mankind to that blindneſs they had contracted; that thou didſt not leave them under that

weakneſs and impotency they had brought upon themſelves; but, when the primitive laws of our being began to loſe their virtue and force by the corrupt practices of a wicked and degenerate world, waſt pleaſed, by freſh manifeſtations of thyſelf, to diſcover to us the knowledge of our duty, and the ways and means of appeaſing thy juſt wrath and indignation againſt us, and of reſtoring penitent ſinners to thy mercy and favour. Lord, what is man, that thou art mindful of him; or the ſon of man, that thou ſo regardeſt him! Grant, O Lord, that I may anſwer the ends of thy gracious diſcoveries to mankind; that thy heavenly light may direct all my ways, and that my delight may be in thy ſtatutes; that the reaſonableneſs of thy precepts may influence my underſtanding, and the excellency of them may inflame my affections; that, conforming myſelf to the methods of thy grace in this world, I may be qualified for the manifeſtations of thy glory in the next, through *Jeſus Chriſt* our Lord; to whom with Thee, and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

A Thankſ-

A Thankſgiving to the HOLY TRINITY.

Bp. KENN.

WOrthy art thou, O Lord of heaven and earth, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created. Thou haſt made heaven, the heaven of heavens, with all their hoſts, the earth, and all things that are therein; and the hoſt of heaven praiſeth thee. Glory be to thee, O Lord God Almighty, for creating man after thine own image, and making ſo great a variety of creatures to miniſter to his uſe. Glory be to thee, O heavenly Father, for my being and preſervation, health and ſtrength, underſtanding and memory, friends and benefactors, and for all my abilities of mind and body. Glory be to thee for my competent livelihood, for the advantages of my education, for all my known or unobſerved deliverances, and for the guard thy holy Angels keep over me: but above all, glory be to thee, for giving thy Son to die for our ſins, and for all the ſpiritual bleſſings he hath purchaſed for us; for

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my baptiſm, and all the opportunities thou giveſt me of ſerving thee, and of receiving the holy Euchariſt; for whatever ſin I have eſcaped, for whatever good I have done, or thought; for all my helps of grace, and hopes of heaven, glory be to thee. *Praiſe the Lord, O my ſoul; and all that is within me, praiſe his holy Name.*

Glory be to thee, O Lord, the only begotten Son, *Jeſus Chriſt:* glory be to thee, O Lamb of God, for thine inexpreſſible love to loſt mankind; for undertaking the wonderful work of our redemption; for reſcuing us from the ſlavery of ſin, and dominion of the devil; and in order to accompliſh this miracle of goodneſs, deſcending from heaven, and putting on the form of a ſervant. Glory be to thee, for the heavenly doctrines thou didſt preach for our inſtruction, the great miracles thou didſt work for our conviction, and thy unblameable example to be our rule and guide. Glory be to thee, for thine agony and bloody ſweat; for all the torments and anguiſh of thy bitter paſſion; for thy precious death and burial; for thy glorious reſurrection and aſcenſion into heaven; and thy interceſſion for us at the right-

hand of the Father. O gracious Lord, who haſt done ſo much for me, how can I ever ſufficiently praiſe and love thee? *Praiſe* thy Redeemer, *O my ſoul*; *and, all that is within me, praiſe his holy Name*.

Glory be to thee, O bleſſed Spirit, glory be to thee, for all the miraculous gifts and graces thou didſt beſtow upon the apoſtles, to fit them to convert the world; for inſpiring the ſacred pen-men of holy Scripture, and for bringing the joyful tidings of the goſpel of peace to this land of my nativity. Glory be to thee for thoſe ordinary gifts, whereby ſincere Chriſtians, in all ages, are enabled to work out their ſalvation, and for ſubduing our underſtandings and affections to the obedience of faith and godlineſs. Glory be to thee for inſpiring my ſoul with holy thoughts, and kindling in it pious deſires; for all the ghoſtly ſtrength and ſupport, comfort and illumination, I receive from thee; for all thy preventing, reſtraining, and ſanctifying grace, glory be to thee. O bleſſed Spirit, let me never more by my ſins grieve thee, who art the Giver of life and joy to me. *Praiſe* the bleſſed Comforter,

O my

O my ſoul; and, all that is within me, praiſe his holy Name.

Bleſſing and honour, thankſgiving and praiſe, more than I can utter, more than I can conceive, be unto thee, O moſt adorable TRINITY, FATHER, SON, and HOLY GHOST, from all angels, all men, and all creatures, for ever and ever. *Amen.*

DEVOTIONS

FOR THE

FESTIVALS of the CHURCH.

Extracted chiefly from Mr. NELSON, and the Reformed DEVOTIONS by Dr. HICKES.

A PRAYER *for a right Obſervation of Holy-days, to be uſed on the Vigils and Eves.*

ALmighty God, who haſt eſtabliſhed in thy Church paſtors, and teachers, and governors, for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of *Chriſt*; make me careful to obſerve all thoſe inſtitutions, which are injoined by them for theſe admirable ends; and always to eſteem days

days ſet apart for thy worſhip, and dedicated to thy ſervice, as a great relief to the infirmity of our nature, which is not capable of an uninterrupted contemplation of thee. Let not the affairs of this life, nor my eagerneſs after the good things of it, ſo far engroſs my thoughts, as to make me neglect thoſe happy opportunities of working out my own ſalvation; nor the love of pleaſure prevail on me, to conſume them in ſenſual enjoyments; but grant, that my rejoicing may be accompany'd with temperance and moderation; and diſpoſe my mind, by all the refreſhments of my body, to ſerve thee with greater diligence and chearfulneſs all my days. Make me conſtant, at theſe holy ſeaſons, in attending thy public worſhip; and let me enter thy houſe with recollected thoughts, and compoſed behaviour, and with a thankful and devout temper of mind. Let me hear thy word with ſerious attention, and with a particular application of it to the ſtate of my own ſoul. Let me approach thy altar with fervent and heavenly affections, and with firm reſolutions of better obedience. Let me commemorate the myſteries of my

redemption with profound humility, with exalted thoughts of thy wonderful goodneſs, and with thankful acknowledgments of thy great love, demonſtrated to the ſons of men. Let the mortified lives of thy ſaints raiſe me above the pleaſures of ſenſe; and let the pattern of their piety and devotion, their humility and charity, their meekneſs and patient ſufferings, be always ſo lively imprinted upon my mind, that I may tranſcribe their examples in my life and converſation: that thus obſerving theſe days of reſt here below, I may celebrate an eternal reſt with thee hereafter in thy heavenly kingdom, through *Jeſus Chriſt* our Lord. *Amen.*

On the four Sundays in Advent.

O God, by whoſe Providence thy Church hath appointed the ſolemn time of *Advent* to fore-run the commemoration of our Saviour's nativity, and prepare its way in our hearts; grant me, I beſeech thee, ſo devoutly to employ this holy ſeaſon, in meditating upon the promiſes, and gracious preparations of the world, for the coming of the *Meſſias*; and on the infinitely greater

greater mercies he brought along with him, and left behind him; that my heart may be raiſed to celebrate the great feaſt of his nativity with due joy and exultation, and thereby be the better diſpoſed to expect his ſecond coming, who, with thee and the Holy Ghoſt, liveth and reigneth one God, world without end. *Amen.*

II.

Bp. KENN.

I Believe, O bleſſed *Jeſus*, that from thy throne at God's right-hand, where thou now ſitteſt, thou wilt come again to judge the world, attended with thy holy angels, I believe, O thou adorable Judge, that all mankind ſhall be ſummoned before thine awful tribunal; that all the *dead*, who ſhall be awaked out of their graves, when the angels ſhall blow the laſt trump, and all that are then *quick* and alive, ſhall appear before thee; that I, and all the world, ſhall give a ſtrict account of all our thoughts, words, and actions; that the books ſhall then he opened, and that out of thoſe dreadful regiſters we ſhall be judged, *Satan* and our own conſciences being our accuſers. O let the laſt trump be

ever ſounding in my ears, that I may always be mindful of my great accounts, and neither ſpeak, do, nor think any thing that may wound my own conſcience, provoke thy anger, or cauſe me to tremble at that awful day. I know, O Lord, that love only ſhall then endure that terrible teſt, that love only ſhall be acquitted, that love only ſhall be eternally bleſt: and therefore, I will ever praiſe and love thee. Glory be to thee, O thou beloved Son of God, to whom the Father hath committed all judgment: how can they, who love thee, O Jeſu, ever deſpond, though their love in this life is always imperfect, when at laſt they ſhall have Love for their Judge? Love, that hath felt, and will compaſſionate, all their infirmities! And therefore, all love, all glory be to thee. *Amen.*

On the Feſtival of St. Andrew.

O God, whoſe grace kindled in the bleſſed apoſtle *Andrew* ſo ardent a love of his Maſter, that it flamed out in vehement deſires of his croſs; grant, that my devout celebration of the memory of his

his holy race, and happy reward, may quicken thy grace in my heart; and encourage me, with confidence and joy to undergo whatever ſufferings thy bleſſed Providence ſhall caſt in my way. Preſerve me ſtedfaſt in the belief of thy heavenly truths, and undaunted in the profeſſion of them. Enable me to truſt in thy goodneſs for ſupport and deliverance under all perſecutions; and to fix my faith on thoſe heavenly joys, with which the afflictions of this life are not worthy to be compared; that, being made partaker of the ſufferings of *Chriſt*, I may be glad with exceeding joy, when his glory ſhall be revealed: to whom, with thee, O Father, and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

On the Feſtival of St. Thomas.

O Almighty and everlaſting God, who, for the more confirmation of the faith, didſt ſuffer thy holy apoſtle *Thomas* to be doubtful in thy Son's reſurrection; grant me ſo perfectly, and without all

doubt, to believe in thy Son *Jeſus Chriſt*, that my faith in thy ſight may never be reproved. Aſſiſt me by thy grace to mortify all the inordinate and corrupt inclinations of my heart, which oppoſe the belief of thy heavenly truths. Enable me to conquer my evil habits, and govern my unruly paſſions; that they may not indiſpoſe my mind for embracing that evidence, which ſo plentifully accompanies thy divine revelations to the ſons of men. Let not the ſcandalous diviſions among Chriſtians, nor the ill lives of thoſe who profeſs thy holy religion, ever ſtagger or weaken my belief of it; ſince love, and peace, and unity, are the marks of thy true diſciples; and thy wrath is revealed from heaven, againſt all who obey not the Goſpel of thy Son. Keep my mind free from all prejudice, which puts ſo falſe a bias on the underſtanding, even in matters of the greateſt importance, and which may prove ſo fatal and deſtructive to my eternal welfare: that, ſeeing the reaſonableneſs of thoſe things thou haſt required to be believed, the perfection of thoſe duties thou haſt injoined to be practiſed, and the power

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and force of thoſe motives upon which both are founded, I may be ſtedfaſt and immoveable, and at laſt receive the end of my faith, even the ſalvation of my ſoul, through *Jeſus Chriſt* our Lord. *Amen.*

On Chriſtmas-day.

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, everlaſting God: becauſe thou didſt give *Jeſus Chriſt*, thine only Son, to be born as at this time for us, who, by the operation of the Holy Ghoſt, was made very man of the ſubſtance of the Virgin *Mary* his mother, and without ſpot of ſin, to make us clean from all ſin. Therefore with angels and archangels, and with all the company of heaven, I laud and magnify thy great and glorious Name; evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of Hoſts, heaven and earth are full of the Majeſty of thy glory: Glory be to thee, O Lord Moſt High. *Amen.*

II.

Glory be to God in the higheſt, and on earth peace, good will towards men; for unto us is born this day a Saviour, who is *Chriſt* the Lord. I praiſe thee, I bleſs thee, I worſhip thee, I glorify thee, I give thanks unto thee, for this greateſt of thy mercies; O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son *Jeſus Chriſt*, O Lord God, Lamb of God, Son of the Father, who waſt made man to take away the ſins of the world, have mercy upon me, by turning me from mine iniquities. Thou, who waſt manifeſted to deſtroy the works of the devil, have mercy upon me, by enabling me to renounce and forſake them. Thou, who art the great Advocate with the Father for penitent ſinners, receive my prayer: for thou only art holy, thou only art the Lord; thou only, O *Chriſt*, with the Holy Ghoſt, art Moſt High in the glory of God the Father. *Amen.*

On the Feſtival of St. Stephen.

TEach me, O bleſſed *Jeſus*, to lay aſide all angry and revengeful thoughts againſt my bittereſt enemies; becauſe thou requireſt it, and haſt ſhewn me the way by thine own perfect example; who tookeſt pity upon fallen man, when he was in a ſtate of enmity againſt thee; and, without importunity or application, didſt admit him to terms of pardon and reconciliation; and didſt pray for thy perſecutors, under the ſenſe and ſmart of thoſe ſufferings they inflicted, in the very agony and bitterneſs of death. Teach me therefore to bear all malice with meekneſs and patience; and to return all offices of charity, for affronts and indignities. Make me placable, and ready to forgive, and candid in interpreting every word and action for the beſt. And do thou, O bleſſed *Jeſus*, forgive all my enemies, and recover them to a right ſenſe of things, and make them ready to be reconciled: and enable me, by thy grace, ſo to tread in the ſteps of thy firſt martyr St. *Stephen*, who prayed that his innocent blood

blood might not be laid to the charge of his inhuman murderers, that I may receive pardon from thee, as I readily grant it to my enemies; without which, I am undone to all eternity. And, in all my ſufferings for thy truth, enable me, like that glorious martyr, to look ſtedfaſtly up to heaven, and by faith to behold the glory that ſhall be revealed. Grant this, O Lord *Jeſus*, who ſtandeſt at the right-hand of God, to ſuccour all thoſe who ſuffer for thee our only Mediator and Advocate. *Amen.*

On the Feſtival of St. John *the Evangeliſt.*

O God, by the prerogative of whoſe ſpecial grace, the bleſſed apoſtle St. *John* obtained that tranſcendent character of *The diſciple whom* Jeſus *loved*, and after became the great teacher of mutual charity all over the world; grant, I beſeech thee, that his ſacred memory may excite me alſo, and encourage me, to have the ſame purity of body and mind, the ſame ſteady love of thee, and ſincere charity to my neighbour; that I may aſpire after ſome ſhare in that bleſſed title,

and

and its happy conſequents, thy grace here, and thy glory hereafter, through our Lord *Jeſus Chriſt* thy Son, who liveth and reigneth one God, with thee and the Holy Ghoſt, world without end. *Amen.*

On the Feſtival of the holy Innocents.

O God, who, by the death of the holy Innocents, out of the mouths of babes and ſucklings haſt perfected praiſe; and haſt taught thy Church, that no age, or occaſion, of ſuffering for our Saviour, is exempt from reward; grant, I beſeech thee, that my celebrating this feſtival may make me adore this gracious diſpenſation of thy Providence! And how ſeverely ſoever thou at any time ſeemeſt to treat me, grant that my heart may be confirmed in an intire reſignation to thy will; and aſſured, that all my ſufferings ſhall conduce to my eternal advantage, through our Lord and Saviour *Jeſus Chriſt. Amen.*

On the Circumciſion of our Lord, or New-year's Day.

O God, who, for our example, didſt command thy beloved Son to ſubmit his pure and innocent fleſh to the rigour of the law; and, for the encouragement of our hope, gaveſt him the ſweet and amiable Name of JESUS; teach me, I beſeech thee, with readineſs and humility to obey thy ſacred laws, how contrary ſoever to my unmortified paſſions; and, in all my neceſſities, to call with joy and confidence on that holy Name, in which whatever we aſk, thou haſt promiſed to grant. I humbly adore thy infinite patience, which hath not cut me off in the midſt of my ſins, but indulged me a larger time of repentance. O give me grace, after ſo many years of folly, no longer to abuſe the precious time which thou alloweſt me to work out my own ſalvation: but grant, that I may henceforth keep a conſcience void of offence towards God and man, being reſcued from the dominion of my corrupt affections, and confirmed and ſtrengthened in all goodneſs, through

through the merits of *Jeſus Chriſt* our only Mediator and Advocate. *Amen.*

On the Epiphany, or Manifeſtation of Chriſt *to the Gentiles.*

MOST gracious God, who didſt manifeſt thine only begotten Son to the Gentiles, by ordering a bright ſtar to point at the riſing of this Sun of righteouſneſs with healing in his wings; bleſſed be thy holy Name for that glorious light, which diſperſed itſelf through the dark regions of the world, and, diſpelling the thick clouds of ignorance and idolatry, directed mankind to the true and only worthy object of their worſhip, and raiſed their nature to its utmoſt improvement. Adored be thy infinite mercy, which brought the joyful ſound to this land of my nativity, and permitted it to partake of the gracious influences of thy diſtinguiſhing Providence. O may we ever value ſuch an ineſtimable benefit, by walking as children of the light, and compaſſionating the miſeries of thoſe who ſit in darkneſs! To this end, I humbly beſeech thee, proſper the undertakings of that *Society*, which is eſtabliſhed

among us, *for propagating the Goſpel in foreign parts*; make the members thereof zealous and diligent in that good work; give them wiſdom to diſcern the beſt and moſt proper means of promoting it, courage and reſolution to purſue it, and, by thy bleſſing on their endeavours, the happineſs to effect it, through *Jeſus Chriſt* our Lord and Saviour. *Amen.*

On the Converſion of St. Paul.

O God, who haſt made the light of thy Goſpel to ſhine through the world, by the preaching of thy bleſſed apoſtle St. *Paul*, whoſe miraculous converſion we now thankfully commemorate; ſend forth thy light into my heart, that I may always keep in mind, and diligently practiſe, the doctrines he taught; reſolutely follow his example; and, being faithful unto death, at laſt receive a crown of life and glory. Give alſo unto all, who are miſled by error, or ſeduced by vice, thy converting grace; that by thy heavenly light their blindneſs may be removed, and their weakneſs cured, through *Jeſus Chriſt* our Lord and only Saviour. *Amen.*

On

On the Purification of the bleſſed Virgin.

O God, whoſe bleſſed Son, to fulfil all righteouſneſs, was preſented, as at this time, in the temple, to be redeemed according to the law; give me grace to adore and praiſe his wonderful condeſcenſion, and, by this great example, to learn the duty of ſubmitting to thy wiſe and holy diſcipline, tho' ſometimes perhaps it may ſeem unneceſſary for me: and grant, that not only by a conſtant attendance on the public inſtitutions of religion, but an exemplary and holy life and converſation, I may glorify my bleſſed Saviour, the light of the Gentiles, and the glory of thy people *Iſrael*, who with thee, and the Holy Ghoſt, liveth and reigneth, one God, world without end. *Amen.*

On the Feſtival of St. Matthias.

O Almighty God, who in the place of the traitor *Judas* didſt chuſe thy faithful ſervant *Matthias*, to be of the number of the twelve apoſtles; grant that thy Church may be always preſerved from falſe

falſe apoſtles, and ordered and guided by faithful and true paſtors. Let no greedineſs of gain, no covetouſneſs, or inordinate love of the good things of this world, ſeduce thoſe who wait at thine altar, to forſake and renounce thy truth, or to make ſhipwreck of a good conſcience: that, being delivered from the covetous temper of the traitor *Judas*, they may eſcape the dreadful vengeance reſerved for them by whom the Son of man is betrayed, and inherit the crown of glory laid up for them who follow the ſteps of the bleſſed apoſtle, whom we this day commemorate, through the merits of *Jeſus Chriſt* our merciful Redeemer. *Amen.*

On the Annunication of the bleſſed Virgin.

O Eternal God, who didſt manifeſt to thy humble handmaid *Mary* the incarnation of thy bleſſed Son, by the meſſage of an angel; and didſt ſo overſhadow her with thy glorious power, that her virgin-womb immediately conceived the WORD, and veſted thine eternal Son with our humanity; grant me, I humbly beſeech thee, with devout admiration, to celebrate

celebrate the memory of this higheſt myſtery, and to give all thanks and praiſe to our great Redeemer, who took human nature upon him, that we might be partakers of the divine nature, and hath made us kings and prieſts unto God and his Father: To him be honour and praiſe, dominion and power, now, and for ever. *Amen.*

On Eaſter-Sunday.

GLory be to thee, O victorious Redeemer, who haſt triumphed over the powers of ſin and darkneſs, and conquered hell and the grave. Glory be to thee, by whom death is ſwallowed up in victory, who, by thy glorious reſurrection, haſt made known the power of thy Divinity, and proved thyſelf to be the true *Meſſias*, the beloved Son of God. Keep me, O Almighty Saviour, ſtedfaſt in this faith, and raiſe me from the death of ſin unto the life of righteouſneſs; that I, being riſen with thee, may place my affections intirely on things above, where thou ſitteſt at the right-hand of God. Through thy ſtrength, enable me to overcome the enemies of my ſoul, the devil, the world, and

and the fleſh. Let me never defile my body with ſenſual and brutiſh luſts, ſince thou haſt deſigned to make it immortal and incorruptible. Let me never faint under the calamities of this life, ſince thou haſt graciouſly promiſed to reward them with ſo excellent a crown of glory, at the reſurrection of the juſt. Let me not grieve immoderately for them who ſleep in thee, becauſe they ſhall awake at the laſt day in greater perfection and glory: nor let the thoughts of my own death be any longer uneaſy to me, ſince thou haſt taken away its ſting, and opened unto us the gate of everlaſting life; of which, at the general reſurrection, make me a partaker, to the glory of thy infinite mercy, O Lord, my gracious Saviour, and victorious Redeemer. *Amen.*

This Prayer may be uſed on Eaſter-Monday *and* Tueſday, *and all* Sundays *after, until the* Aſcenſion.

On the Feſtival of St. Mark.

O Almighty God, who haſt inſtructed thine holy Church with the heavenly doctrine of thy bleſſed evangeliſt St. *Mark*, and haſt not abandoned us to the dim light of our own reaſon, but in the holy Scriptures haſt graciouſly revealed whatever is neceſſary for us to believe and practiſe, in order to our eternal ſalvation; grant, that I may with care and diligence apply myſelf to the reading of thoſe ſacred volumes; and do thou open my eyes, that I may ſee the wondrous things of thy law. Give me grace intirely to ſubmit my underſtanding to thy divine authority, and to govern my life by the rules of thy Goſpel, obeying and ſubmitting to thy bleſſed will in every thing. Teach me to obey all thy commandments, to believe all thy revelations, and make me partaker of all thy gracious promiſes, through *Jeſus Chriſt* our Lord. *Amen.*

On the Feſtival of St. Philip, *and St.* James the Leſs.

O GOD, by whoſe grace the bleſſed apoſtles *Philip* and *James* watered with their blood the heavenly ſeed, which they had ſown over the world; teach me, by their examples, conſtancy in ſuffering for the truth; and let me not ſhrink in that warfare, which has been ſo triumphantly undergone by men of like infirmities with myſelf: arm me with reſolution to confeſs thee before men, as they did; that neither profit may engage, nor pleaſure ſoften me into any ſinful compliance; nor any perſecutions make me ſtagger or fall from my ſtedfaſtneſs, in the way which leadeth to eternal life. Grant this, O Lord, through the merits of thy Son *Jeſus Chriſt* our Lord. *Amen.*

On the Aſcenſion of our Lord.

O Glorious Lord God, whoſe bleſſed Son, after he had finiſhed the great work of our redemption, aſcended in triumph to heaven, and carried his glorified humanity above the clouds, to its

eternal reſt; grant, I humbly beſeech thee, that, taking off my eyes from the vanities here below, I may ſtand continually looking after him into heaven; in heart and mind thither aſcend; and, conſtantly expecting his appearance thence again at the laſt day, may be always ready to obey his call, and meet him in the clouds, and follow him into thoſe bliſsful manſions, which he went to prepare for us at thy right-hand for evermore; through the ſame our Lord *Jeſus Chriſt*, who with thee, and the Holy Ghoſt, liveth and reigneth, one God, world without end. *Amen.*

On Whitſunday.

Dr. Hickes.

O God, who as at this time didſt teach the hearts of thy faithful people, by ſending to them the light of thy Holy Spirit, to guide them into all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal to preach the Goſpel to all nations, whereby we have been brought out of darkneſs and error, into the clear light and true know-

ledge of thee, and thy Son *Jeſus Chriſt*; who haſt alſo promiſed by thy Son our Saviour, to give thy Holy Spirit to them who aſk him of thee; I beſeech thee to give him to me, in all the graces and aſſiſtances of which I ſtand in need: I aſk him in all humility and earneſtneſs, as the greateſt bleſſing I can receive; I aſk him, in the ſenſe of my own weakneſs and infirmities; as knowing that, without his continual inſpiration, I can think nothing that is good, nor do any thing that is acceptable to thee: O therefore let him be and remain with me and moſt powerfully aſſiſt and ſupport me in all trials and temptations, when I moſt need his help.

Let him be unto me a Spirit of ſanctification, to purify my corrupt nature; a Spirit of counſel in all difficulties, and direction in all doubts; of courage in all dangers; of conſtancy in all perſecutions; of comfort in all troubles, eſpecially in time of ſickneſs, and at the hour of death; and of ſubmiſſion and reſignation to thy holy will and pleaſure, in all afflictions that are moſt grievous to fleſh and blood.

Leave me not a moment to my own human frailty without his aſſiſtance; but

let him conſtantly inſpire me with fear, love, and devotion, towards thee; with truth, juſtice, and charity, towards my neighbour; and with abſtinence and ſobriety towards myſelf. And becauſe I live in evil times, and am in danger of being deceived by the wiles and falſe pretenſions of men, let him be alſo unto me a Spirit of wiſdom, and conduct, and diſcretion; that in all my converſation I may be able to diſcern truth from hypocriſy; and ſincere, underſtanding, and faithful friends, from falſe, deſigning flatterers. Furthermore, I beſeech thee, let him be unto me a Spirit of patience under all croſſes, and in all provocations; a Spirit of truſt, and ſtedfaſt repoſe of mind, in thy care and providence; a Spirit of forgiveneſs to my enemies; a Spirit of humility, to make me quiet and eaſy in myſelf, meek and gentle to others, and to free me from all the ſin and torment of pride, envy, and ambition: and finally, ſo let him guide and govern me, thro' the whole courſe of my ſhort life here, that I may not fail to attain everlaſting life, thro' *Jeſus Chriſt* our Lord. *Amen.*

On Trinity Sunday.

ALmighty and everlaſting God, who haſt given unto thy ſervants grace, by the confeſſion of a true faith, to acknowledge the glory of thy eternal Trinity, and in the power of the divine Majeſty to worſhip the Unity; I beſeech thee, that thou wouldeſt keep me ſtedfaſt in this faith, and not ſuffer me to be toſſed about with every wind of doctrine, nor be impoſed upon by the falſe reaſonings of cunning and ſubtle men. Let no heretical interpretations of thy word corrupt the purity of my faith; nor pretences to ſuperior reaſon ſhake my ſtedfaſtneſs: but grant that I may conſtantly adhere to, and firmly believe, thoſe adorable myſteries thou haſt revealed, ſubmitting my reaſon to the obedience of faith; that ſo, being preſerved from all *damnable hereſies*, I may eſcape thoſe fatal and evil conſequences which attend them in this world, and thoſe dreadful puniſhments prepared them in the next, through the merits of *Jeſus Chriſt* our Lord; to whom, with thee, and the Holy Ghoſt, three perſons, and

and one God, be all glory, worſhip, and praiſe, in all the Churches of the Saints, for ever and ever. *Amen.*

The Thankſgiving to the bleſſed Trinity, p. 194. *ſhould always be uſed on this day.*

On the Feſtival of St. Barnabas.

O Lord God Almighty, who haſt built thy Church upon the foundation of the apoſtles, under *Chriſt* the head corner-ſtone, and to this end didſt endue thy holy apoſtle *Barnabas* with ſingular gifts of the Holy Ghoſt; leave me not deſtitute, I humbly beſeech thee, of thy manifold gifts and talents; nor yet of grace, to make a right uſe of them always, without any ſordid ſelf-ends, to thy honour and glory; that, making a due improvement of all thoſe gifts thou graciouſly intruſtedſt me with, I may be able to give a good account of my ſtewardſhip, when the great Judge ſhall appear, the Lord *Jeſus Chriſt*, who reigneth with thee, and the eternal Spirit, one God, bleſſed for ever. *Amen.*

On the Feſtival of St. John the Baptiſt.

ALmighty God, by whoſe Providence *John the Baptiſt* was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching repentance; grant that I may faithfully endeavour to follow his doctrine and holy life; and copy from him thoſe excellent leſſons of retirement and mortification, humility and ſelf-denial, zeal for juſtice, and conſtancy in defending the truth, courage to rebuke vice, and patience in ſuffering for righteouſneſs ſake. Grant this, O Lord, for *Jeſus Chriſt* his ſake, our only Mediator and Advocate. *Amen.*

On the Feſtival of St. Peter.

O God, who, for the trial of our faith and obedience, ſuffereſt us to be ſurrounded with variety of temptations; the fleſh endeavouring to ruin us by its falſe allurements, the devil by his watchfulneſs and ſubtilty, and the world by its pomps and vanities; how ſhall I, a weak and frail creature, ſtand faſt, when thy great apoſtle

apoſtle *Peter* failed in the day of trial! My help ſtandeth in the Name of the Lord, in the powerful interceſſion of the bleſſed *Jeſus*, and in the comfortable aſſiſtance of the Holy Ghoſt. Make me, O bleſſed Trinity, like the apoſtle of this day, as eminent and remarkable for my repentance, and future zeal in thy ſervice, as for my paſt heinous tranſgreſſions; that, being ſtedfaſt and immoveable, always abounding in the work of the Lord, I may, thro' thy mercy, be received into thine everlaſting kingdom; there, with the glorious company of prophets and apoſtles, the noble army of martyrs, and all the ſhining hoſt of heaven, to ſing praiſe unto him who ſitteth on the throne, who liveth for ever and ever. *Amen.*

On the Feſtival of St. James *the Great.*

GRant, O merciful God, that as thy holy apoſtle St. *James*, leaving his father, and all that he had, without delay, was obedient unto the call of thy Son *Jeſus Chriſt*, and followed him, and at laſt chearfully laid down his life for his Goſpel's ſake; ſo I, forſaking all worldly

and carnal affections, may be evermore ready to follow thy holy commandments; and, whenever thy Providence ſhall make it my duty, may readily and chearfully embrace death, tho' armed with his utmoſt terror, rather than forſake or deny thee. Let me rejoice in every happy occaſion of teſtifying the ſincerity of my love, by ſuffering for thy truth; and let the firm belief of thoſe glorious eternal rewards, which thou haſt prepared for them who laid down their lives for thy ſake, ſupport me under all the cruelties of the moſt mercileſs perſecutors. Grant this, O bleſſed Lord, who diedſt for me, and didſt riſe again, and now ſitteſt at the right-hand of the Father, to intercede for me, and all thy faithful diſciples. *Amen.*

On the Feſtival of St. Bartholomew.

O Almighty and everlaſting God, who didſt give to thy apoſtle *Bartholomew* grace truly to believe, and to preach thy word; grant that I may love and receive that word which he believed: increaſe my knowledge, and confirm my faith ever-

evermore: make me, like him, *an Iſraelite indeed, in whom is no guile*; that paying an intire, uniform obedience to all thy commandments, and ſeeking, in all my words and actions, to advance thy glory, I may, through thy infinite mercy, be graciouſly accepted by thee, for the ſake of *Jeſus Chriſt* our only Mediator and Advocate. *Amen.*

On the Feſtival of St. Matthew.

O Almighty God, whoſe powerful call drew St. *Matthew* the publican from the very *Receipt of Cuſtom*, to become an eminent apoſtle and evangeliſt in thy Church; grant me grace to forſake all covetous deſires, and inordinate love of riches, and to follow thy Son *Jeſus Chriſt*, without delay: wean my heart from the vanities of this world, from a too eager purſuit of temporal things, that my great care may be to provide for eternity, and to lay up a treaſure in heaven, which faileth not; that, when my body ſhall return to duſt, my ſoul may be received into the eternal manſions of thy ever-

laſting glory, through *Jeſus Chriſt* our Lord. *Amen.*

On the Feſtival of St. Michael *and all Angels.*

O Eternal God, who, in thy wonderful Providence, haſt made the angels miniſtring Spirits, and ſendeſt them forth to miniſter to them who are heirs of ſalvation; behold with pity the temptations and dangers to which the frailty of my nature is perpetually expoſed; and give thy angels charge to bear me in their hands, that I fall not; to ſuccour and defend me in this my pilgrimage on earth, and to ſhield me from all the violence of the powers of darkneſs. And give me grace, I beſeech thee, to praiſe and adore thee for their miniſtry and protection; and to endeavour to do thy will with the ſame diligence and induſtry, with the ſame zeal and chearfulneſs, as thy bleſſed angels do it in heaven; that, imitating their exemplary obedience, and unſpotted purity, in my life, I may enjoy the advantage of their aſſiſtance in the hour of death, in that diſmal conflict with the powers of darkneſs;

darkneſs; and, being by them conducted to the manſions of glory, may be advanced to a more intimate ſociety with them, in the life to come, through *Jeſus Chriſt* our Lord. *Amen.*

On the Feſtival of St. Luke.

I Yield thee hearty thanks, moſt merciful Father, for thoſe glad tidings of ſalvation, which thy evangeliſt St. *Luke* hath publiſhed to the world; for all the manifeſtations of thy holy will, and of that ineſtimable redemption thou haſt graciouſly condeſcended to work out for us; and for that thou haſt been pleaſed to regenerate us by thy Holy Spirit, to receive us for thine own children by adoption, and to incorporate us into thy holy Church. And I humbly beſeech thee to grant, that by the wholſome doctrine of thy Goſpel all the diſeaſes of my ſoul may be healed; that, finally, with the reſidue of thine holy Church, I may be an inheritor of thine everlaſting kingdom, through *Jeſus Chriſt* our Lord. *Amen.*

On the Feſtival of St. Simon *and St.* Jude.

O God, who, by a glorious martyrdom calledſt the bleſſed apoſtles, *Simon* and *Jude*, from their eminent labours in thy vineyard, to a bliſsful reſt in thy kingdom; grant me thy grace, I beſeech thee, to improve this devout opportunity of celebrating their memories, both by praiſing thee for ſuch excellent inſtructions, and preſſing more lively on myſelf their ſaving doctrine and examples, through our Lord and Saviour *Jeſus Chriſt*. *Amen.*

On all Saints Day.

MOST gracious God, the Author of ſanctity, and Lover of unity, whoſe wiſdom hath eſtabliſhed an admirable communion between the members of the ſame myſtical body, whereof thy Son *Jeſus Chriſt* is the Head; I bleſs and praiſe thy holy Name for all thy ſervants departed this life in thy faith and fear. I congratulate their victories over the world, who overcame themſelves, and led in triumph their own paſſions. I commemorate, with all

all thankfulneſs, their heroic piety, who ſerved the Lord in hunger and thirſt, in priſons and chains, on racks, and in tortures, and who undauntedly encounter'd death, armed with the greateſt terrors. I rejoice in the glory and happineſs they are now advanced to, the greatneſs of which the heart of man cannot conceive; beſeeching thee to give me grace ſo to follow their good examples, that I may be made partaker of thy heavenly kingdom, and, with all that are departed in the true faith of thy holy Name, have my perfect conſummation and bliſs, both in body and ſoul, in thy eternal glory, through *Jeſus Chriſt* our Lord. *Amen.*

DEVOTIONS *for the* FASTS *of the* CHURCH.

On Aſh-Wedneſday.

Mr. KETTLEWELL.

LORD, I am not worthy to lift up my polluted eyes unto thee: but whither ſhould a wretch, in guilt and miſery, look,

but unto the fountain of mercy? Whither, but to a God, whoſe mercy is greater than our wickedneſs? To a God, whoſe property it is, to be kind to his enemies, whoſe patience to bear our ſins, is as great as his power to puniſh them; and who had much rather be reconciled to us, than take vengeance on us? Whither, indeed, but to thee, O God of all grace and comfort, who ſheweſt mercy on the unworthy, and who art moſt graciouſly pleaſed to fit and qualify them for thy mercy, that ſo thou mayeſt bountifully confer it on them, for our Lord *Jeſus Chriſt*'s ſake? *Amen.*

II.

LORD, under my heavy load of guilt and miſery, I addreſs myſelf unto thee: I turn to thee in weeping, faſting, and prayer: I make no plea, but for thy mercy; nor have I any pretence to claim that, but becauſe I infinitely need it, and becauſe thou, O Father of mercies, loveſt to ſhew it; and art more ready to look at our needs, which move thy pity and tenderneſs, than at our deſerts, which cry aloud to thee for wrath and vengeance on our heads; and becauſe, unworthy as I am, yet thro' thine inexpreſſible love and his,

his, I have a moſt merciful Saviour, who has borne all the puniſhment of my ſins, to purchaſe mercy for me a ſinner; and who now powerfully intercedes with thee for mercy for me, if, being weary of my ſins, I turn to ſeek and ſerve thee.

And my ſoul, O gracious God, is wearied out, and filled with the bitterneſs of my own ways. I accuſe and condemn myſelf, I humble and afflict myſelf, for all my ſins, that I may avert thy judgments for the ſame: I am reſolved, by thy grace, to renounce and forſake them, and never to provoke thee any more; and, as far as I am able, to make reſtitution and reparation to my brethren for all the wrongs I have done them. Father, forgive me all the evil I have done, of which I earneſtly repent; conſider my contrition, accept my tears, and pardon my ſins, which I have now utterly renounced; and renew me after thine own image, in righteouſneſs and true holineſs. Set up thy kingdom in my heart: let thy law be the rule of my life and actions; and thy bleſſed will, in every thing, my choice and ſatisfaction: let thy promiſes be my hope, thy providence my guard, thy grace my

my ſtrength, and thy bleſſed ſelf my portion, both now and evermore, through *Jeſus Chriſt* my Saviour and Redeemer. *Amen.*

On the Forty Days of Lent.

ALmighty God, whoſe bleſſed Son, for our ſakes, did faſt forty days and forty nights; give me grace to uſe ſuch abſtinence, during this ſeaſon dedicated to the exerciſe of repentance, that my fleſh may be ſubdued to the ſpirit, and my mind the better diſpoſed to approach thee with ardor and fervency of affection. Inure me, by ſelf-denial, to bring my body into ſubjection, and to puniſh all thoſe exceſſes I have been guilty of, in the uſe of thy creatures. Let my retirement from the world make me ſee the vanity and emptineſs of it, and teach me to reliſh the pleaſures of ſpiritual enjoyments. Make me heartily to bewail my ſins, and do thou work in me a godly ſorrow unto ſalvation, not to be repented of; that, perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a diſtance from the Fountain

of

of joy and happineſs; but, confeſſing and forſaking my ſins, may be intirely converted into thee, through *Jeſus Chriſt* my only Saviour. *Amen.*

MEDITATIONS *on the Life and Death of our* SAVIOUR, *proper for the* holy Week.

Bp. ANDREWS.

O SWEET SAVIOUR, *who, for the love of mankind, didſt vouchſafe to deſcend from thy royal throne, from the boſom of thy Father, into this vale of miſery, and to take on thee the form of a ſervant, even human fleſh, in the ſanctified womb of a moſt chaſte and pure virgin, and be born without impeachment to her virginity*;

Be pleaſed, of thy great clemency, to make my heart thy habitation; adorn it, to that end, with all ſpiritual graces; and be daily born in me, by renewing in my ſoul a fervent love to thee.

O BLESSED LORD, *who, being God Almighty, didſt not diſdain, at thy birth, to be wrapped in ſwaddling-cloaths, and to be laid in a manger*;

Take

Take from me all ambitious thoughts, and grant that I may be ever in thy ſight a little infant in humility and lowlineſs of ſpirit.

O GRACIOUS LORD, *who at thy birth waſt received into the world with the joyful hymns of bleſſed angels, aud found to the great delight and admiration of the poor ſhepherds*;

Give thy grace unto me thy poor and unworthy ſervant, continually to perſevere in thy praiſes, to ſeek thee with the ſhepherds affection; by ſeeking, to find thee; and, finding thee, always to rejoice in thee.

II.

O SWEET JESU, *who waſt pleaſed, on the eighth day, to be circumciſed; and in that moſt tender age didſt begin to ſhed thy blood for the love of mankind*;

Cut off, I intreat thee, all ſuperfluities from my ſoul; and take from me all evil thoughts, words, and works.

O BLESSED CHRIST, *who, to the unſpeakable comfort of me, and all thine elect, waſt called by the ſaving Name of* JESUS;

Grant

Grant that the memory of this Name may ever cauſe a reverent reſpect in me towards thee; and that by it I may be preſerved all my life, and at the hour of death.

O LOVING LORD GOD, *who wouldſt be found by the wiſe men who, ſought thee with faith and devotion; and who, having found thee, fell down before thee with oblations of gold, frankincenſe, and myrrh;*

Be pleaſed, I beſeech thee, that I may find thee, and worſhip thee in ſpirit and in truth, offering unto thee the gold of bright-ſhining charity, the incenſe of pure devotion, and the myrrh of perfect mortification.

O BLESSED SAVIOUR, *who, to leave mankind an example of obedience and humility, didſt become ſubject to the law, and waſt brought to the temple, and there hadſt offered for thee the oblations of the poor, and not the rich;*

Give me the grace of obedience, to ſubject myſelf willingly to my governors; ſuffer not the leaſt thought of pride to reign in me; but quench in me all haughtineſs of ſpirit, and inordinate love and conceit of myſelf.

III.

O GRACIOUS LORD, *who, whilſt thou waſt young and tender, waſt content to ſuffer perſecution, and to fly with thy bleſſed mother into* Egypt;

Grant me ſuch ability, by thy grace, whereby I may not only ſuffer perſecution and affliction, when it ſhall pleaſe thee; but alſo perſecute and puniſh all wickedneſs within myſelf, before it grow too ſtrong for me.

O BLESSED JESU, *who, being ſought for by thy bleſſed mother three days, wouldſt be found of her in the temple*;

Suffer me never to be ſevered from thee; give me ſuch a devotion toward thee, that I may never be weary of ſerving thee, nor ſatisfied with praiſing thee, either in the church, or in my cloſet.

O LOVING LORD, *who wouldſt enter the river* Jordan, *and there be baptized by thy ſervant* John *the Baptiſt*;

Be pleaſed that I may be purified in this life by thy merits, and thereby waſhed from all my ſins.

IV.

O GRACIOUS SAVIOUR, *who didſt continue faſting and praying forty days and forty*

forty nights together in the wilderneſs, and, after divers temptations, didſt overcome Satan;

Grant, that I may chaſtiſe my fleſh, and exerciſe myſelf in watching, faſting, prayer, and other ſpiritual exerciſes; and ſubdue all evil affections, which rebel againſt the ſpirit.

O BLESSED REDEEMER, *who, for my ſake, didſt ſubject thyſelf to many ſorrows and neceſſities, to heat, cold, hunger, thirſt, wearineſs, ſweat, journeys, perſecutions, and tribulations*;

Strengthen me with the aid of thy Holy Spirit, that I may willingly bear all adverſities, as coming from thy hand.

O BLESSED LORD, *who, while thou waſt upon earth, didſt vouchſafe to comfort the ſouls of men, and heal their infirmities*;

Repleniſh my heart with all pious affection, that I may account the miſeries of others as my own, and ſupply their neceſſities according to my abilities.

O GRACIOUS LORD, *who, for thy love to mankind, didſt endure infinite miſeries, injuries, calumnies, blaſphemies, and revilings, even of thoſe to whom thou hadſt done much good*;

Create

Create in me an heart pure and innocent, which may forgive mine enemies, and love them, rendering good for evil; whereby I may ſhew myſelf a true follower of thy perfect charity and patience.

V.

O MERCIFUL SAVIOUR, *who, to abrogate the ceremonial law, did eat the paſchal lamb with thy diſciples; and, giving them an example of humility, upon thy knees didſt waſh their feet;*

Grant that this example may take deep root in me: give me perfect humility, true obedience, and fervent love; whereby I may love thee ſincerely, and all others unfeignedly.

O BLESSED LORD, *who of thy great love didſt inſtitute the bleſſed ſacrament of thy body and blood, whereby thou mighteſt continue with us to the end of the world;*

Stir up in me an earneſt deſire and longing after this holy ſacrament; and grant that I may ever receive it with a chaſte love, deep affection, and a pure heart.

O LOVING LORD, *who, when thou waſt to leave this world, didſt comfort thy diſciples, and with ardent and affectionate*

prayer

prayer didſt commend them to the Father; thereby ſhewing what love thou didſt bear to them, and to all others who ſhould believe in thee;

Make my heart ſenſible of this love, and raiſe in me an earneſt affection to thee, that I may be wholly transformed into the love of thee.

O MERCIFUL SAVIOUR, *who, praying in the garden, didſt wholly reſign thyſelf to thy Father's good pleaſure, deſiring that not thy will, but his, ſhould be done;*

Give me grace, that, in all adverſities and tribulations, I may fly to thee by prayer, and ever commit myſelf to thy providence and good pleaſure.

VI.

O SWEET JESU, *who didſt ſuffer thyſelf to be taken and bound as a malefactor; neither didſt lament nor murmur, whilſt thou waſt ſhamefully treated by thine enemies;*

Give me ſtrength, after thine example, willingly and patiently to endure all adverſity and tribulation, which ſhall at any time befal me.

O BLESSED JESUS, *who wouldſt be forſaken of thine own diſciples, in the midſt of thy troubles and afflictions;* Par-

Pardon me thy fugitive ſervant, and receive me into thy favour; ſuffer me not to wander from thee any more, but give me ſuch conſtancy and perſeverance, that I may continue in thy ſervice to the end of my days.

O MERCIFUL JESU, *who, ſtanding in the preſence of the high prieſt, didſt patiently endure a cruel blow; and, in the height of thy paſſion, waſt mocked, derided, and many ways deſpitefully uſed;*

Mortify in me all angry affections, that I may not be diſquieted when I am injured, nor think of revenge, but, for thy ſake, bear all things patiently: help mine infirmities, that I faint not under temptations or tribulations, and give me grace to be thankful to thee for them.

O BLESSED LORD, *who wouldſt not reply to the unjuſt accuſations of thine enemies, but mildly, with a deaf ear, wouldſt let them paſs;*

Grant, that no ſlanders may move me to impatience; but that, by thine example, I may patiently overcome all that any way defame or injure me.

O LOVING SAVIOUR, *who, being denied by the apoſtle St.* Peter, *didſt look on him*

him with an eye of compaſſion, and cauſe him to bewail his offence with bitter tears;

Look alſo on me, a miſerable ſinner, with the ſame gracious and moving aſpect, that I may waſh away my ſins with the tears of repentance, and never deny thee, my Lord and Saviour, by word or deed.

VII.

O SWEET JESU, *who, being ſtripped, waſt bound to a pillar, and ſcourged, whereby thy bleſſed body was torn and wounded*;

Heal my wounds by thy ſtripes; take all evil thoughts from me, and grant me patience to endure the ſtrokes of thy fatherly viſitation.

O GRACIOUS LORD, *who, after ſo many wounds received, and ſo much precious blood ſhed, waſt, in mockery, crowned with a crown of thorns*;

Grant, that the remembrance thereof may be imprinted on my heart, and that I may love thee for thy exceeding charity, and wholly think of thee, wholly contemplate on thy bitter pains.

O BOUNTIFUL JESU, *who waſt pleaſed, with great pain, labour, and*

wearineſs, to carry thine own croſs to mount Calvary, *and there to comfort the lamenting women, exhorting them not to weep for thee, but for themſelves, and their children*;

Give me grace, with a chearful mind, to bear any croſs thou ſhalt lay upon me, and to bewail with tears my ſinful life paſt.

VIII.

O MERCIFUL REDEEMER, *who didſt ſuffer thy gracious hands and feett o be pierced with nails, and faſtened; and there didſt, with great effuſion of blood, ſuffer inexpreſſible torments*;

Grant that I may always, with a faithful and thankful heart, bear in mind thy exceeding great love, who wouldſt endure ſo great and grievous things for me. Purge and waſh my ſoul with thoſe ſtreams of thy moſt precious blood, from all uncleanneſs; and offer them to thy Father, for a full and plenary ſatisfaction for all my tranſgreſſions.

O BLESSED LORD, *who, in thy bitter pains, didſt intercede with the Father for thine enemies that crucified thee, ſaying,* Father, forgive them, for they know not what they do; Give

Give me grace, that, according to thy precept and practice, I may love mine enemies, pray for them, and do good to them who do evil unto me.

O GRACIOUS LORD, *who, being crucified between two thieves, didſt promiſe to the one of them, believing on thee, and confeſſing thee, the fruition of paradiſe*;

Look upon me with an eye of pity, wherewith thou didſt behold that good thief; and grant, that I may live ſo, that, at the end of my days, I may be found worthy to hear that joyful ſpeech, *This day ſhalt thou be with me in paradiſe.*

O SWEET JESU, *who, for the grievouſneſs of torment, and exceeding loſs of blood, didſt faint, and cry,* I thirſt; *and wert pleaſed to drink gall and vinegar*;

Let the remembrance of this cup extinguiſh in me all inordinate riot and exceſs; give me the virtue of ſobriety, that all irregular paſſions being quenched in me, I may wholly thirſt after thee.

O LOVING LORD, *who, when thou waſt pleaſed to die, didſt bow thine head, and commend thy ſpirit into the hands of thy Father*;

Grant that the uncertainty of my death may be ever in my thoughts; and that I may be always willing and ready to leave this tranſitory life, when it ſhall ſeem good to thee; to whoſe bleſſed protection I commit my ſoul.

O BLESSED SAVIOUR, *who, with great ſorrow of thy friends, waſt taken down from the croſs, and laid in the ſepulchre*;

Bury with thee all my evil deſires; that I may be dead to thoſe things which diſpleaſe thee, and live only to thee my Redeemer.

IX.

O GLORIOUS LORD, *who, after three days, having overcome and triumphed over death and* Satan, *didſt riſe again out of the grave, and viſit thy diſciples and friends*;

Revive me from the death of ſin; cauſe me to walk in newneſs of life, and to ſeek after heavenly things; that, when thou comeſt again, I may appear with thee in glory.

O MERCIFUL SAVIOUR, *who, forty days after thy reſurrection, didſt glorioufly and triumphantly aſcend into heaven, in the ſight of thy diſciples*;

Let

Let it pleaſe thy goodneſs to infuſe a longing deſire and love of thee into my ſoul, that it may be elevated in affection to thee, and ſeek thoſe things that are above.

O GRACIOUS LORD, *who, according to thy promiſe before thy aſcenſion, didſt ſend thy Spirit upon thy diſciples, and other thy elect ſervants*;

Purify, I beſeech thee, my heart; that the ſame Spirit, finding my ſoul pure and clean, may make his abode in it, and adorn it with his manifold graces.

O BLESSED SAVIOUR, *who, when thou ſhalt, at the laſt day, come to judge the quick and the dead, wilt render to every man according to his works, either reward or puniſhment*;

Give me grace ſo to paſs this earthly pilgrimage, according to thy holy will, that, at that day, I may, through thy merits, be thought worthy to be received into thy heavenly manſions, there to praiſe and bleſs thee, with the holy company of bleſſed ſaints and angels for evermore. *Amen.*

On GOOD-FRIDAY.

Bp. KENN.

O Thou, my crucified Saviour, glory be to thee, for cauſing thy ſufferings to be regiſtred in the Goſpel, where I read and adore the wonders and triumphs of thy almighty love; for which I will ever praiſe and love thee.

I will ever love and praiſe thee, O gracious Lord, who, being in the form of God, didſt condeſcend to take our frail nature upon thee; and, in the form of a ſervant, didſt, for us men, and for our ſalvation, endure the reproaches and revilings, the blaſphemies and perſecutions, of a wicked and perverſe generation.

I will ever love and praiſe thee, O gracious Lord, who didſt endure a moſt bitter agony, and didſt ſweat, as it were, great drops of blood falling to the ground; who waſt treacherouſly betrayed, apprehended, and bound as a malefactor; ſet at nought by *Herod*, and his men of war; denied by *Peter*, and forſaken by all thy diſciples; and all, to ſave us poor ſinful men.

I will

I will ever praiſe and love thee, O God of truth, who, for our ſakes, waſt accuſed by falſe witneſſes, blindfolded and buffeted, mocked, and ſpit upon, ſtripped naked and ſcourged; that by thy ſtripes we might be healed.

Thou, O great Judge of heaven and earth, waſt, for us men, and for our ſalvation, thyſelf dragged to the judgment-ſeat, and unjuſtly condemned: Thou, O King of heaven, whom the angels adore, waſt crowned with thorns, and oppreſſed with the weight of thy own croſs; and all this to ſave us ſinful men: therefore will I ever adore and love thee.

Thou, O Lord of glory, and ſole Author of life, for us men, and for our ſalvation, waſt put to an ignominious death, thy hands and thy feet being nailed to the croſs; thou waſt numbered with the tranſgreſſors, and crucified between two thieves; and, to embitter thy laſt gaſp, hadſt gall and vinegar given thee to drink; and all this to ſave us ſinful men: therefore will I ever adore and love thee.

Thou, O gracious Lord, when hanging on the croſs, waſt ſcoffed at and reviled: thou waſt infinitely afflicted and bruiſed

for our tranſgreſſions; the iniquities of us all were laid on thee, and the chaſtiſement of our peace was upon thee: for us thou didſt endure anguiſh inexpreſſible, when thou criedſt out, *My God, my God, why haſt thou forſaken me?* and didſt at laſt give up the ghoſt, and die thyſelf, that we might live: wherefore I will ever adore and love thee.

II.

Was there ever any ſorrow like that, which my Lord and my God endured for me? Was there ever any love like that, which my Lord and my God hath ſhewed to me? O my Saviour, with all my heart I love and adore thine infinite love and benignity to ſinners: with all my heart I lament and deteſt the hatred and outrage of ſinners to thee. Inſtil, O my God, penitential love into my ſoul, that I may grieve for my ſins, which grieved thee; that I may love thee for ſuffering for us ſinners, who occaſioned all thy griefs. O! may I always love thee! O may I never grieve thee more! By the love of thy croſs, O *Jeſu*, I live; in that only will I glory; that above all things will I ſtudy; that beyond

beyond all things will I value: by the love of thy croſs, I will take up my croſs daily, and follow thee: I will perſecute, and torment, and crucify my ſinful affections and luſts, which perſecuted, tormented, and crucified thee; and, if thy love calls me to it, I will ſuffer on the croſs for thee, as thou haſt done for me.

How illuſtrious and amiable were thy graces, amidſt all thy ſufferings, O thou afflicted *Jeſu!* I admire and love thy profound humility, unwearied patience, lamb-like meekneſs, immaculate innocence, invincible courage, abſolute reſignation, compaſſionate love of ſouls, and perfect charity to thine enemies. Give me grace to tread in thy ſteps, and conform me to thy divine image; that the more I grow like thee, the more I may love thee, and be the more beloved by thee. *Amen*, Lord *Jeſu*, Amen.

On Easter-Eve.

GRant, O Lord, that as I am baptized into the death of thy bleſſed Son our Saviour *Jeſus Chriſt*; ſo, by continual mortifying my corrupt affections, I may

be buried with him; and that through the grave, and gate of death, I may, by the quickening of his Spirit, paſs to a joyful reſurrection; being cleanſed by his blood from all my ſins, and made meet, by his grace, to inherit thoſe precious promiſes, which his reſurrection (the memorial of which we are now preparing to celebrate) hath ſealed and ratified to us; to whom with thee, O Father, and the Holy Spirit, be glory, honour, and bleſſing, now, henceforth, and for evermore. *Amen.*

On EMBER-DAYS.

ALmighty God, the Giver of all good gifts, who, of thy divine Providence, haſt appointed divers orders in thy Church; give unto thy ſervants the biſhops a double portion of thy Holy Spirit; and vouchſafe them, at this time, thy particular aſſiſtance, and a power of diſcerning the ſpirits of them, who come to be ordained to the miniſtry of thy word and ſacraments; that they may lay hands ſuddenly on no man, but maturely, prudently, and piouſly, may appoint ſuch to thy ſervice, who by learning,

learning, diſcretion, and a holy life, are fit inſtruments for the converſion of ſouls; to be examples to the people, guides of their manners, comforters of their ſorrows, to ſuſtain their weakneſs, and able to promote all the intereſts of religion. And grant, that all thoſe, who now come to dedicate themſelves to the ſervice of thine altar, may be inwardly moved by thy Holy Spirit, to take upon them that ſacred miniſtration; that they may make thy holy word the chief ſubject of all their ſtudies; from thence inſtruct the people committed to their charge, and convince gainſayers; that they may faithfully and dlligently adminiſter thy holy ſacraments; that they may labour in ſeaſon, and out of ſeaſon, by public and private admonitions and exhortations; that they may maintain peace and love amongſt all Chriſtians; and frame their own lives, and the lives of their families, according to the precepts of thy holy Goſpel. Give them the will, O Lord, to do their duty, and ſtrength and power faithfully to perform the ſame, through *Jeſus Chriſt* our Lord, the great Shepherd and Biſhop of our ſouls. *Amen.*

On the ROGATION-DAYS.

O Lord, heavenly Father, of whoſe gift it is that the rain doth deſcend, the earth is fruitful, beaſts increaſe, and fiſhes multiply, have mercy on us, thy unworthy ſervants; and tho', for our ſins, we have worthily deſerved ſcarcity and dearth, ſickneſs and mortality, or to be delivered into the hands of our enemies; yet for the ſake of thy bleſſed Son, and upon our own true repentance, ſend us plenty, and healthful ſeaſons, unity, peace, and concord; deliver us from lightning and tempeſts, from fire, peſtilence, and famine, from battle and murder, and from ſudden death: increaſe the fruits of the earth by thy heavenly benediction; and grant, that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe who are in need, and to our own comfort, through *Jeſus Chriſt* our Lord. *Amen.*

An OFFICE for the HOLY COMMUNION.

Extracted from Bp. *KENN*, and others.

The INTRODUCTION;

Being a Perſuaſive to frequent Communion, from the great Sin and Danger of neglecting the holy Ordination.

IT is no wonder, that men who are not ſerious in the buſineſs of religion, and who frequent the Church only in compliance with the faſhion of the world, and in obedience to an eſtabliſhed cuſtom, ſhould neglect one of the greateſt advantages of the Chriſtian life, the frequent receiving the *holy ſacrament* of *Chriſt*'s body and blood; but that Chriſtians, otherwiſe very devout, and not lawfully hinder'd, who have the fear of God before their eyes, and who aim at pleaſing him in all their actions, ſhould ever turn their backs

backs upon his *holy table*; and, when invited to *commemorate* the meritorious *ſacrifice* of the death of *Chriſt*, ſhould refuſe to give ſuch an eaſy inſtance of a thankful heart, is matter of the greateſt aſtoniſhment; becauſe they thereby neglect the moſt effectual means of grace, and overlook the beſt method of attaining what they ſincerely purpoſe and deſire.

This bad conduct can proceed from nothing but the want of a true ſenſe of the indiſpenſable neceſſity of performing this duty, and the heinous guilt of neglecting it. Their minds are filled with lively apprehenſions of the great danger of being unworthy communicants; but they never ſuffer their thoughts to dwell on the great hazard they run, the abominable guilt they incur, in neglecting to obey ſo important a command of their Saviour. They are afraid, leſt they ſhould receive unworthily, and ſo *eat and drink damnation to themſelves*: and therefore they chuſe not to receive at all, imagining that they have by that means eſcaped all danger, and are intirely innocent. To correct this dangerous error, I think it neceſſary to ſet before them a true repreſentation of this ſin, with all its aggravations and ill conſequences; that they may ſee, how dreadful and horrible a thing it is, to abſent themſelves wilfully from this heavenly banquet.

Firſt, then, it is deſpiſing a *poſitive command* of our Saviour *Jeſus Chriſt*, the Author of our religion: for that our Saviour has made

made it the duty of all *Chriſtians*, to frequent this *commemorative ſacrifice*, is plain from the hiſtory of the inſtitution; in the cloſe of which, our Saviour adds, *Do this in remembrance of me*: by which, as the holy apoſtles were obliged to bleſs, and break, and give the bread, and diſtribute the wine, to all that joined with them in this holy ſervice; ſo were all Chriſtians hereby engaged to receive from them, and their ſucceſſors, thoſe ſymbols of *Chriſt*'s body and blood. By this precept the communion of *Chriſt's* body and blood, as repreſented by bread and wine in the holy ſacrament, is made the ſtanding memorial of his death and ſufferings, in all Chriſtian aſſemblies, to the end of the world. They therefore, who never come to this holy communion, deſpiſe this poſitive command of their Redeemer; his laſt dying command, when he was about to lay down his life for our ſakes; which therefore ought to have been received with the greateſt reſpect, and obeyed with the moſt religious veneration.

Secondly, they neglect that part of the divine worſhip, by which *Chriſtians* are in a peculiar manner diſtinguiſhed from men of all other religions. The *Heathens* and *Mahometans* offer up prayers and praiſes to God; by the light of nature they apply themſelves to infinite power, for their relief; and return their thanks to infinite goodneſs, as the ſource, whence they receive all their bleſſings.

The

The *Jews*, by ſlaying beaſts, and burning incenſe, invocated God, and praiſed and bleſſed him for thoſe mercies, of which they were partakers: but *Chriſtians only* ſet before God bread and wine in the *Euchariſt*, as figures of the precious blood and body of *Chriſt*; and therefore we can never be ſo properly ſaid to worſhip as *Chriſtians*, as when we join in thoſe ſacred myſteries, which *Chriſt* has made peculiar to his own religion. And it cannot be imagined, that this ſervice, which was ordained as the peculiar ſervice of *Chriſtians*, to diſtinguiſh them from all other worſhippers of the Deity; and as the principal act, whereby we partake of the ſacrifice of *Chriſt*, made upon the croſs, and without which our public ſervice wants its due perfection; it cannot, I ſay, be imagined, that it ſhould be an indifferent matter, whether we perform it or not. No; an habitual neglect of it is a kind of renouncing *Chriſtianity*; a ſeparating from the communion of *Chriſt*'s Church, in that act which is the peculiar characteriſtic of the worſhippers of the *crucified* JESUS.

A third aggravation of their guilt is, that they wilfully contemn and reject thoſe ineſtimable benefits, that are annexed to the worthy participation of this holy ordinance. This *heavenly banquet* is the food and nouriſhment of our ſouls: there the truly penitent, by repreſenting the bitter paſſion of *Chriſt* to his Father, obtains mercy and remiſſion

miſſion of ſins; there our ſouls receive new life and vigour, and power and ſtrength againſt our ſpiritual enemies; we are inſpired thereby with an hope to be made equal to angels, and to have the kingdom of heaven for our inheritance. And can he be innocent, who has ſo little eſteem for theſe glorious bleſſings, as to neglect the means, to which they are annexed, and deſpiſe the beſt inſtruments of advancing his ſpiritual welfare? Can we imagine, that he retains a grateful ſenſe of thoſe ſtupendous benefits, purchaſed for us by the death of *Chriſt*, who refuſes to give ſuch an eaſy inſtance of a thankful heart? No: he, who turns his back on the means of grace, has too juſt cauſe to fear, that he has no right to the hopes of glory.

If therefore we deſire not to be found guilty, at the laſt day, of diſobedience to a poſitive command of *Chriſt*, and of the wilful contempt of his dying words, his laſt parting injunction; if we are at all concerned to proclaim to the world, that we are really the diſciples of the *crucified* JESUS; if we deſire to grow in grace, and improve in every Chriſtian virtue; if we are ſolicitous to obtain the pardon of our ſins, and be partakers of the benefits of *Chriſt*'s paſſion; we muſt conſtantly attend this holy ordinance, as often as the good Providence of God affords us an opportunity.

As it is the ſevere ſentence of him who eateth and drinketh unworthily, that he is guilty

guilty of the body and blood of the Lord, and eateth and drinketh damnation to himſelf; ſo the ſentence of God is equally ſevere againſt thoſe, who, being invited, refuſe to come: for he hath ſaid, *That they ſhall not taſte of his ſupper*, Luke xiv. ver. 16. to 29. And our Saviour hath declared, That *unleſs we eat the fleſh of the Son of man, and drink his blood, we have no life in us*, John vi. 53. From the danger then of unworthy receiving, we ought not to infer, that we may ſafely ſtay away; for that I have ſhewn to be equally dangerous: but rather to conclude with St. *Paul*; *Therefore let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.*

The reader may inlarge his meditations on this ſubject, by peruſing the ſecond exhortation in the Liturgy, at the giving warning for the celebration of the holy communion.

The preparation neceſſary to the performance of this duty after an acceptable manner, conſiſts, as our excellent Church-catechiſm inſtructs us, in the following particulars:

1. Self-examination.
2. True repentance for our former ſins.
3. A ſtedfaſt purpoſe to lead a new life.
4. A lively faith in God's mercy through *Chriſt*.

5. A

5. A thankful remembrance of *Chriſt*'s death.

6. Charity with all men.

To aſſiſt the devout Chriſtian in which, the following collection of prayers and meditations may be very ſerviceable.

A Prayer before Self-examination.

HEAR the voice of my humble petition, O Lord, now I cry unto thee, and lift up mine hands towards thy mercy-ſeat: behold, Lord, now I am about to ſearch into my own heart; but, alas! my heart is deceitful, and deſperately wicked: who can know it? Thou therefore, who ſearcheſt the heart, and trieſt the reins, diſcover to me all the evil and deceit of my own heart, that I may confeſs, bewail, and forſake them, and obtain mercy. Lord, hear me; Lord, help me, for the merits of *Jeſus* my Saviour. *Amen.*

Heads of Self-examination.

I Adjure thee, O my ſoul, in the preſence of the great Judge, who knows all the ſecrets of thine heart; I adjure thee, as thou wilt anſwer it before God's judgment-ſeat, at the laſt day, to tell me,

Does not thy daily experience teach thee, that thy whole nature is corrupt, prone to all that is evil, averſe to all that is good?

How haſt thou ſpent thy time from thy childhood to this very moment?

How haſt thou kept the ſolemn vow of thy baptiſm?

What good duties haſt thou omitted?

What ſins haſt thou committed?

II.

In particular, what ſins art thou guilty of more immediately againſt God?

Art thou guilty of any infidelity, or atheiſm, any diſtruſt in, preſumption on, or deſpair of, God's mercy?

Art thou guilty of any wilful ignorance of God, or of any idolatry in worſhipping any creature?

Haſt

Haſt thou loved any thing more than God, or feared any one above him?

Haſt thou been guilty of hypocriſy in God's ſervice, or of forſaking God, and of reſorting to the devil, to witches or wizards?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his correction?

Haſt thou been unthankful for his mercies, diſobedient to his commands, or incorrigible under his judgments?

When, in what manner, haſt thou been guilty of diſhonouring God, by blaſphemous and irreligious thoughts or diſcourſes; or by tamely hearing others blaſpheme?

Haſt thou taken God's holy Name in vain, by cuſtomary or falſe ſwearing, or by the breach of any lawful oath, or ſolemn vow?

Haſt thou been guilty of ſacrilege, or irreverent behaviour in God's houſe?

Haſt thou miſ-ſpent the Lord's-day, neglecting to attend the public worſhip of God, or been unprofitable under the means of grace?

Haſt thou diſhonoured God by coldneſs and wanderings, indevotion, and careleſneſs in thy prayers, or by any wearineſs in his ſervice, or by a total neglect thereof?

Haſt thou received the ſacrament unworthily, and broken thy ſolemn vows there renewed?

Haſt thou hardened thyſelf in impenitence, putting off the evil day? Haſt thou reſted in a ſuperficial and partial repentance, or frequently relapſed into ſin, and reſiſted the good motions of God's Spirit?

Haſt thou been an abetter and encourager of any ſchiſm, hereſy, or profaneneſs?

III.

O my ſoul, what ſins art thou guilty of more immediately againſt thy neighbour?

How, when, where, againſt whom, haſt thou been guilty of any injury, injuſtice, or oppreſſion; any breach of truſt or promiſe, any fraud, or theft, any flattery, or diſſimulation, treachery, or lying; or of giving any juſt ſcandal?

How, when, where, againſt whom, haſt thou been guilty of any ill language, detraction, or ſlander; any raſh cenſuring

or backbiting; any contemning or ſcoffing, either at his infirmities or virtues?

How, when, where, againſt whom, haſt thou been guilty of any contentiouſneſs, ſpite, or revenge; of railing at, or hurting, or murdering thy neighbour by ill wiſhes and curſes?

Haſt thou been guilty of bearing falſe witneſs, or coveting the poſſeſſions of others?

Haſt thou been unthankful to thoſe, who have done thee good, or have kindly reproved thy ſins?

Haſt thou been uncharitable to the poor, or neglected to relieve any Chriſtian in diſtreſs?

Haſt thou been unnatural to any of thy relations; haſt thou reviled, and been ſtubborn and diſobedient to thy governors eccleſiaſtical and civil?

Haſt thou been wilfully diſobedient to their lawful commands, or roſe up violently againſt them, when they have called thee to ſuffer for thy duty?

Haſt thou tempted others to ſin by connivance or encouragement, by command or perſuaſion; and increaſed thy own, by furthering the damnation of thy brother?

IV.

O my ſoul, what ſins art thou guilty of more immediately againſt thyſelf?

Art thou guilty of pride, either in apparel, or on account of thy eſtate, or credit, thy parts, or good deeds? Art thou guilty of commending thyſelf, or of being greedy of the praiſe of men; of performing religious duties to gain applauſe, or of committing ſin to avoid reproach?

Haſt thou been immoderately greedy of riches, or of ſenſual pleaſures?

Haſt thou been guilty of violent anger, of inconſideration, inconſtancy, or diſcontent?

Haſt thou miſ-ſpent thy time, neglected to reſiſt temptations, or abuſed the talents God hath entruſted thee with, to ſin and wickedneſs?

Haſt thou been guilty of intemperance in eating, drinking, and ſleeping, or in unlawful recreations?

Haſt thou been guilty of idleneſs, uncleanneſs, luſt, fornication, or adultery?

Haſt thou taken delight in lewd company, in vicious and immodeſt ſongs, books, pictures? *&c.*

Haſt

Haſt thou not only committed all theſe ſins thyſelf, but taken pleaſure in them that do them?

When you examine yourſelf by this catalogue, pauſe a while on every particular; and where you find yourſelf not guilty, ſay; Glory be to thee, O Lord, for preſerving me from this ſin.

When your conſcience pleads guilty, ſay; Lord have mercy upon me, and forgive me this ſin.

A Prayer after Examination.

O Lord God, I have now, by thy aſſiſtance, conſidered my own evil ways: O thou, who only knoweſt the heart, and who only canſt change it; create in me ſuch a broken and contrite heart, as thou haſt promiſed not to deſpiſe; and ſo deep a ſenſe of my own ſin and miſery, that my repentance may bear ſome proportion to my guilt. O my God, pardon all my failings, and perfect that good work thou haſt begun in me, for the merits of *Jeſus* my Saviour. *Amen.*

A Form of Confeſſion of Sins and Repentance.

O Thou great Judge of heaven and earth, before whoſe glorious Majeſty even the good angels, who never ſinned, fall proſtrate and tremble; with what debaſement and dread ought I to appear before thy awful preſence, who am but duſt and aſhes; and, which is infinitely worſe, a miſerable wretched ſinner?

Holy, holy, holy Lord God Almighty, thou art of purer eyes than to behold iniquity, with the leaſt approbation; the way of the wicked, and his ſacrifice, are an abomination to thee: woe is me then, O Lord, woe is me! for I have inclined unto wickedneſs with my whole heart; but, for the ſake of thy well-beloved Son, caſt not out my prayer, nor turn thy mercy from me.

Miſerable wretch that I am! I have gone aſtray from the very womb; I was ſhapen in wickedneſs, and in ſin did my mother conceive me; and I have rendered myſelf yet more abominable and filthy, by a continual courſe of wickedneſs, all the paſt days of my life.

Lord

Lord, have mercy upon me, cleanſe and forgive me: O ſave me for thy mercies ſake.

Woe is me! for my whole nature is corrupt and prone to evil, and averſe to all that is good; my underſtanding is full of ignorance and error, my will perverſe, my memory tenacious of every thing that may pollute me, and forgetful of my duty: my paſſions are inordinate, my ſenſes the inlets of all impurity; and I feel a law in my members, continually warring againſt the law of my mind, and bringing me into captivity to the law of ſin.

Lord, have mercy upon me, and deliver me from the body of this death, from this tyranny of ſin.

Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon: I have violated the ſolemn vow I made to thee in baptiſm, by eagerly purſuing the vanities of this wicked world; eaſily yielding to the temptations of the devil; and by greedily indulging my own carnal deſires and luſts; by a fruitleſs and dead faith, and by diſ-

obedience to thy holy will and commandments.

I have ſinned, O Lord God, I have ſinned againſt thee, by, *&c.*

I have committed theſe ſins frequently, againſt the checks of my conſcience, *&c.*

O Lord, pity, cleanſe, forgive, and ſave me, for thy mercies ſake.

I have ſinned, O Lord God, I have ſinned againſt thee and my neighbour, by, *&c.*

I have committed theſe ſins frequently, againſt the checks of my conſcience, *&c.*

O Lord, pity, cleanſe, forgive, and ſave me, for thy mercies ſake.

I have ſinned, O Lord God, I have ſinned againſt thee, and myſelf, by, *&c.*

I have committed theſe ſins frequently, againſt the checks of my conſcience, *&c.*

O Lord, pity, cleanſe, forgive, and ſave me, for thy mercies ſake.

O Lord God, my known wickedneſs is great, and the ſins I have committed are more in number than the hairs of my head; and my heart would fail me, but that I well know, that thy mercies are more numberleſs than my ſins: have mercy therefore upon me, according to thy great

great goodneſs, and in the multitude of thy mercies do away mine offences. O cleanſe thou me alſo from all my ſecret faults, from all my ſins of ignorance, infirmity, or omiſſion. Father, forgive me, and receive me into the arms of thy paternal compaſſion. Make me aſhamed of my paſt folly and madneſs, my greedineſs in ſucking in pollution; my treacherous betraying my ſoul to temptations; my combining with the very devils, to haſten and increaſe my own damnation; my obſtinate refuſals of thy mercy, and unthankful abuſes of thy goodneſs. Make me every day more and more ſenſible, how bitter a thing it is to depart from thee, and to tranſgreſs thy moſt holy and perfect commandments. O gracious Lord, look on me, as thou didſt on *Peter*; and ſo pierce this hard heart, that I may weep bitterly for my ſins, and melt into the ſalutary tears of contrition.

Woe is me, that I have ſo grievouſly offended ſo indulgent, ſo liberal, ſo tender a Father! that I have repaid the infinite love, and intolerable ſufferings, of my Saviour, with nothing but thoſe ſins, which occaſioned his ſufferings! and that I have

grieved the Holy Spirit, by rejecting his good motions, whence only I derive grace and conſolation!

How admirable, O Lord, are the riches of thy goodneſs, who haſt ſpared me ſo long, and now giveſt me this bleſſed opportunity of renewing my vows at thine altar! O magnify yet thy mercy, in the forgiveneſs of my ſins; cleanſe me from the filth my ſoul hath contracted, which now renders me odious to myſelf, as well as to thee, by the blood of thy beloved Son our bleſſed Redeemer *Jeſus Chriſt. Amen.*

Acts of Reſolution to lead a new Life.

I Renounce, O Lord, the devil, and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh; henceforth I reſolve to ſerve none but thee, and to make it the whole concern of my life, to keep thy commandments. I am now preparing to renew my baptiſmal vows, which, alas! I have hitherto ſo often violated: I thank thee, O heavenly Father, for the gracious opportunity; and by thy help will keep

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it inviolate all the future days of my life, and live hereafter as a ſworn votary to thy love.

O my God, I dedicate myſelf to thee this day: I offer unto thee my ſenſes and paſſions, and all my faculties: I offer thee all my deſires, all my deſigns, all my ſtudies and endeavours, all that I have, or am, I offer up intirely to thy ſervice. Lord, ſanctify me wholly, that my whole ſpirit, ſoul and body, may become thy temple: O do thou dwell in me, and be thou my God, and I will be thy ſervant. Tho' I am able of myſelf to do nothing that is good, through thy ſtrength I can do all things. O perfect thy ſtrength in my weakneſs; let thy Holy Spirit purify my corrupt nature, ſuccour me in all temptations, and aſſiſt me in all my religious duties. Hold thou up my goings in thy paths, that my footſteps ſlip not: give me that victorious faith, which overcometh the world; and let thy preventing and reſtraining grace always preſerve me. To thy keeping I commit my ſoul: O cover thou me, in the day of battle, againſt my ſpiritual enemies; and ſo conform my whole life to the example of my

bleſſed Saviour, that, at the dreadful day of judgment, I may find mercy, through his merits, who liveth and reigneth with thee, and the Holy Ghoſt, one God, bleſſed for ever. *Amen.*

Acts of Faith in Chriſt, *with a thankful Remembrance of his Death.*

I Stedfaſtly believe in thee, O ſweeteſt *Jeſu*, Son of the Bleſſed; Lamb of God, which taketh away the ſins of the world: in thy all-ſufficient merits alone I truſt, for the remiſſion of my ſins: thro' the blood of thy croſs, I hope for peace with God, ſtrength againſt the powers of darkneſs; thy grace, and the communion of thy Spirit here, and everlaſting bliſs with thee hereafter. In thy unfathomable grace, and the unſearchable depths of thy love, is my hope; my help ſtandeth in thy Name, and I will not fear what man or devils can do unto me.

O my crucified Saviour, I adore and gratefully commemorate the triumphs of thy almighty love, in taking on thee, for our ſalvation, the form of a ſervant; in enduring reproaches, contradictions, and revilings,

revilings, for our ſakes; and in becoming obedient unto death, even the death of the croſs. By thy ſtripes we are healed; by thy death we live; thy life-giving blood hath reconciled us to God, and thy crown of thorns purchaſed for us a crown of glory. O the depth of the riches of thy love! how unutterable is the greatneſs of thy mercy! how unſearchable the meaſures of thy goodneſs! O all ye holy angels, behold and wonder, wretched man hath ſinned againſt God, and God himſelf hath ſuffered the ſinner's puniſhment. O ye bleſſed hoſt of heaven, adore, with me, my crucified Saviour; adore and praiſe his unknown, inexpreſſible agonies, his aſtoniſhing love, and amazing condeſcenſion. O my gracious Lord, my heart is full of the ſenſe of thy love, in laying down thy life for our ſakes; and what have I to return to thee, but love again? It is all I have to offer thee; accept it, O merciful Lord, imperfect as it is, and daily heighten the ſenſe of thy love to me. O thou infinite Lover of ſouls, with all my heart I love, I praiſe, I adore thy love to me; but, alas! I can never do it enough here: O tranſlate me to thy kingdom of glory,

in thy own good time, that there I may love thee to the utmoſt capacity of a created being, and praiſe thee to all eternity. *Amen*, Lord *Jeſus*, *Amen*, *Amen*.

Acts of Charity.

O Lord God, I do from henceforth reſolve to love my neighbour as myſelf; and to love him not only in word, but in deed, and in truth. I do, from my heart, forgive all men their treſpaſſes; do thou, O Lord, forgive them alſo. Lord, bleſs them that hate me, and do good to them that have deſpitefully uſed me, and repay them good for evil. If I have done wrong to any man, I am willing to make reſtitution; if I have given to any of my brethren juſt cauſe of offence, I am ready to acknowledge my fault, and to amend it: and do thou, O Lord, make them placable, eaſy to be intreated, ready to forgive; that, being, as much as lieth in me, at peace with all men, and none of my brethren having aught againſt me, I may, with a ſincere and peaceful heart, offer my gift at thine altar, and be graciouſly accepted, through the

the merits of my bleſſed Saviour *Jeſus Chriſt*. *Amen*.

A Form of a general Interceſſion.

HOly, holy, holy Lord God of hoſts, I, a miſerable ſinner, humbly acknowledge, that I am altogether unworthy to offer up any petitions unto thee: yet, ſince thou haſt commanded us to make prayers and interceſſions for all men; in obedience to thy command, and in confidence of thy unlimited goodneſs, I commend to thy mercy and divine providence the wants and neceſſities of all mankind.

Lord, let it be thy good pleaſure to reſtore to thy catholic Church primitive peace and purity, and to preſerve it againſt the gates of hell.

Particularly, O Lord God, I implore thy mercy for this ſinful nation; for the iniquity of the land is exceeding great; and we have been unthankful under thy bleſſings, incorrigible under thy judgments, and unprofitable under all the means of grace: and what can we expect from thee, but to drink deep of the cup of thy wrath? But, O Lord, in the midſt of

judgment, remember mercy: O be favourable to thy people, and give us all grace to turn to thee in weeping, faſting, and prayer; and to put a period to our provocations, that thou mayſt put a period to our puniſhment.

Defend the Church of *England* from all the aſſaults of ſchiſm, hereſy, or ſacrilege; and bleſs all its biſhops, prieſts, and deacons, with apoſtolical graces, exemplary lives, and ſound doctrine.

O let it be thy good pleaſure to ſave and defend the king from all his enemies; grant him a long and happy reign over us; and endue him with all thoſe gifts and graces, which may make him a terror to all evil works, and a great promoter of thy glory. Bleſs him, and all his royal relations, with ſuch a meaſure of temporal good things, as thou knoweſt to be moſt expedient for them, and crown them at laſt with eternal glory.

Grant to the privy-council, wiſdom from above; to all magiſtrates, integrity and zeal for religion; to the gentry and commonalty, pious and juſt, peaceable and loyal hearts; and to the whole nation, healthful, fruitful, and peaceful ſeaſons.

To

To all Jews, Turks, Infidels, Atheiſts, and Heretics, give the grace of converſion; to all wicked men, and malefactors, timely repentance; to the diſconſolate, comfort; to the ſick, health; to thoſe that are in pain, eaſe; to the afflicted, patience; to the hungry, food; to the naked, raiment; to the captive, liberty; and to the oppreſſed, deliverance.

Thou, who knoweſt the conditions, deſires, and wants of all men, ſuit thy graces and bleſſings to our ſeveral neceſſities of ſoul and body; mercifully hear all our ſupplications: and thoſe things which, for our unworthineſs, we dare not, and, for our blindneſs, we cannot aſk, vouchſafe to give us, for the worthineſs of thy Son *Jeſus Chriſt* our Lord. *Amen.*

A Prayer which may be added to the daily Devotions of one who is preparing for the Reception of the bleſſed Sacrament; and is always to be uſed the Morning he intends to communicate.

THOU, O bleſſed *Jeſus*, of thine infinite mercy, haſt given thine own body and blood to be our ſpiritual food, to ſtrengthen

ſtrengthen and refreſh our ſouls: by that immortal food thou nouriſheſt our ſouls to live the life of grace here, and quickeneſt in us the hopes of life everlaſting hereafter. Lord, evermore give me this bread; evermore make me a partaker of thoſe benefits, which, through thy mercy, this holy ordinance is inſtituted to convey. I deſire to come to thy table, O Lord, out of a deep ſenſe of the want I have of that ſpiritual feaſt, to which thou there inviteſt me; I deſire to come, to teſtify my ſenſe of thy love in dying for us, my ſtedfaſtneſs in the communion of thy church, and my charity to all the world. I hunger and thirſt after thy moſt bleſſed body and blood; O feed, refreſh, and nouriſh my ſoul therewith unto life everlaſting.

O bleſſed *Jeſus*, ſo open my eye of faith, to diſcern thy body and blood in this holy Sacrament; ſo diſpoſe and prepare my ſoul at this time to communicate; ſo cloathe me with the wedding-garment of righteouſneſs; that I may be a welcome gueſt at thy table: give me a lively faith, profound humility, filial obedience, inflamed affections, univerſal charity; and raiſe in my ſoul all thoſe heavenly tranſports of

zeal

zeal and devotion, of love and deſire, of joy and delight, of praiſe and thankſgiving, which become the ſolemn remembrance of a crucified Saviour, which become one redeemed by the blood of *God*. *Amen*, moſt gracious Saviour, *Amen*.

At the ALTAR.

At going to the Altar.

IN the multitude of thy mercies, O Lord, do I now approach thine altar; O pardon my ſins, and receive me graciouſly. *Amen*.

At the Offertory.

BLeſſed be thou, O Lord God; for all things come of thee, and of thine own do I now give thee: O let this alms be an odour of a ſweet ſmell, a ſacrifice acceptable and well-pleaſing to thee.

At

At the Conſecration.

O Bleſſed *Jeſu*, in the bread broken, I behold, with the eye of faith, thy body torn with whips, thorns, and nails; and in the wine poured out, thy precious blood ſhed for my ſins.

Glory be to thee, O Lamb of God, who didſt offer thyſelf a ſacrifice to take away the ſins of the whole world: Lord, have mercy on me, and take away mine alſo.

Whilſt others are communicating.

O My God, whom have I in heaven but thee? and there is none on earth I deſire, in compariſon of thee.

As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God, my God.

Bleſſed Saviour, thou haſt bought me with the ineſtimable price of thy own blood; O ſuffer not the price of thy blood to periſh.

Lord, I now deſire to renew my covenant with thee, and to glorify thee henceforth in my body, and in my ſpirit, which are thine.

By thy croſs and paſſion, O *Chriſt*, be merciful to my unrighteouſneſs, and remember my ſins and iniquities no more.

By thy crucified body deliver me from this body of ſin and death; and by thy life-giving blood purge my conſcience from dead works, to ſerve thee the living God.

O Lord, hear; O Lord, forgive; O Lord, hearken and ſave: defer not, for thy mercy's ſake, O my God; but haſte thee to help me, O Lord God of my ſalvation: Come, Lord *Jeſus*, come quickly. *Amen.*

Before receiving the Bread.

THOU, O *Chriſt*, haſt ſaid, That he who eateth thy fleſh, and drinketh thy blood, ſhall have everlaſting life: behold the ſervant of the Lord; be it unto me according to thy word.

After receiving the Bread.

GLORY be to thee, O Lord, who feedeſt me with the bread of life: O Lord God, who didſt ſanctify us by the offering

ing of the body of *Jeſus* once for all; ſanctify me, even me alſo, O heavenly Father.

Before receiving the Cup.

I Will receive the cup of ſalvation, and call upon the Name of the Lord.

Let this cup, O Lord, be unto me the cup of bleſſing, the communion of thy bleſſed body and blood.

After receiving the Cup.

GLory be to thee, O Lord *Jeſus*, who permitteſt me to drink of the fountain of life freely: thou, O bleſſed Saviour, haſt loved us, and waſhed us in thy blood; to thee be glory and dominion for ever. *Amen.*

Glory be to thee, for thus feeding my ſoul with thy moſt bleſſed body and blood: O let them transfuſe new life into me, and all who communicate with me; that our faith may daily increaſe; that we may love, ſerve, and delight in thee, and praiſe thee more fervently, more inceſſantly, than ever we have done heretofore. *Amen, Amen, Amen.*

A Thankſ-

A Thankſgiving after receiving.

O How plentiful is thy goodneſs, my Lord and my God, which thou haſt laid up for them that fear thee, and put their truſt in thy mercy! Was it not love infinite enough, to give thyſelf for me on the croſs? Was not that ſacrifice of thyſelf ſufficient? All the mighty hoſt of heaven ſtood amazed, to ſee the blood of God ſhed; to ſee the King of glory, to whom, from the firſt moment of their being, they had ſung *Hallelujahs*, nailed to a croſs, to ſave ſinners! and ſure, none of thoſe bleſſed Spirits, with all the glorious illumination they enjoyed, could ever have imagined, how thou couldſt give thyſelf more to us, than thou hadſt done; and yet haſt thou wrought new miracles of love for us; and, as if it had not been love enough to give thyſelf for us on the croſs, haſt found out a way to give thyſelf to us, in thy holy Sacrament: by this, thou haſt united us to thyſelf with the moſt intimate union; thou art become the very food, the life, ſtrength, and ſupport of our ſouls.

What

What thanks then, gracious Lord, can I return thee, for theſe wonders of thy love to me a wretched ſinner? O deareſt Saviour, raiſe thou my devotion to the higheſt pitch it can poſſibly reach, to praiſe thee; inlarge my ſoul to its utmoſt extent, to love thee. How can I ever again offend ſuch riches of mercy, as are in thee, and yet, while I carry this body of ſin about me, I fear I ſhall. But, Lord, I, from my heart, renounce and abhor all things that diſpleaſe thee; I reſolve, to the utmoſt of my power, to reſiſt all temptations, and to become as totally thine, as my frail nature will permit me. O gracious Lord, who haſt ſo infinitely loved us, and given us everlaſting conſolation, and good hope, through grace, comfort my heart, and for ever eſtabliſh it in every good word and work.

Rejoice in the Lord *Jeſus*, O my ſoul; for of him cometh ſalvation. Glory be to thee, O Lord God, for this bleſſed opportunity of coming to thy altar: O grant I may never more pollute my ſoul, which thou, who art the God of purity, haſt now made thy temple. O gracious Lord, pardon all my failings, accept all my prayers aud praiſes, and ſupply all my wants; which I ſum up in thy own bleſſed words;

Our Father, &c. DEVO-

DEVOTIONS
For the SICK.

A Prayer *for the Sick, when firſt taken Ill.*

O Almighty Lord of heaven and earth, who giveſt life, and health, and all other bleſſings, and recalleſt them as it pleaſeth thee; I deſire to behold thy hand in every thing that befalleth me; that, under all thy diſpenſations, I may look up to thee the Author of them, and ſtudy to improve them to thy glory. And now that I find myſelf diſcompoſed, and ſickneſs has already taken hold of me, I immediately fly to thy almighty power, and unſpeakable goodneſs, for relief: and do not thou refuſe to hear me, when I call upon thee. Give me grace to account of my diſtemper as thy

thy heavenly viſitation, and to hearken both to the rod, and to him that has appointed it; and not only to bear thy chaſtiſement with patience and ſubmiſſion, but to ſeek, that I may be made better by it; to inquire into the end for which it comes, and faithfully endeavour to anſwer thy deſign in it. As it is a ſcourge for my ſins, let it alſo be a cure for them; ſo effectually awakening my ſoul to ſerve and pleaſe thee, that I may no more return to folly, nor ever allow myſelf in what tends to thy diſhonour, and my own deſtruction: or, if death is to be the end of this my ſickneſs, let me die the death of the righteous, and let my laſt end be like his; that I may leave the world, as becomes a true diſciple of our bleſſed Lord, with a ſteddy affiance in his mediation, an unconcernedneſs for the things of this life, an unfeigned repentance for all my ſins, and a chearful reſignation of my ſoul into thy hands, as into the hands of a loving God, and merciful Father; thro' *Jeſus Chriſt* our Lord. *Amen.*

When

When the Miniſter is ſent for, to viſit the Sick Perſon.

ALmighty and moſt merciful Father, who, of thy Divine Providence, haſt appointed an order of men to officiate in thy Name, not only as thine embaſſadors to call upon, and intreat them to repent, and be reconciled to thee, but moreover to make known thy word and will to them, to adminiſter thy holy ſacraments, to be advocates to thee for them, and to perform all thoſe offices which are neceſſary for building them up in their moſt holy faith; bleſs the endeavours and aſſiſtance of him, to whom I have now ſent to give notice of my ſickneſs; for all his kind offices muſt inevitably prove of no ſervice, if not accompanied with thy grace, and proſpered by thy bleſſing: be with him therefore, O Lord, and proſper him in all his undertakings for my good: hear all his prayers that he ſhall offer up for me, and grant me all the ineſtimable bleſſings he ſhall implore in my behalf. Open his mouth, that he may ſpeak a word in ſeaſon; and mine ears, that I may duly attend to whatſoever he

he ſhall tell me after thy law; and diſpoſe my heart carefully and conſcientiouſly to perform it. It is thy own command, by the mouth of thy holy apoſtle, That, *if any be ſick, he call for the elders of the Church to pray over him:* it is thy promiſe, That *the prayer of faith ſhall ſave the ſick; and, if he have committed ſins, they ſhall be forgiven him.* In obedience to this command, and in a ſtedfaſt belief of this promiſe, I have now ſent to my proper paſtor, the miniſter of thy word and ſacraments, to crave his help in my great neceſſity: O let thy Holy Spirit be preſent with him, and make his endeavours, to prepare and fit me for my laſt great change, ſucceſsful and effectual, through *Jeſus Chriſt* our Lord. *Amen.*

On ſending for the Phyſician.

O Moſt gracious Lord God, on whom is all my dependence, and of whoſe abundant mercy it is, that I am now in the land of the living, though, at preſent, in a weak and languiſhing condition; ſuccour and relieve me, for thy mercys ſake. I am deſirous to make uſe of ſuch

mean

means as thou haſt appointed, in order to a recovery; that I may not ſeem to ſlight that life, which thou haſt condeſcended to beſtow upon me, and hitherto to continue to me. And, foraſmuch as thou haſt ordained the phyſician for the benefit of thoſe who languiſh under any bodily diſtemper, I have reſolved to try his ſkill, in order to a cure. But my chief hope is in thee; O be thou my helper; for, without thee, vain is the help of man. Direct thy ſervant to what may be proper for me; and let thy bleſſing accompany his preſcriptions, and give ſucceſs unto them. All the moſt efficacious methods of cure are nothing of themſelves, nor can work farther than thou impowereſt them: to thee therefore I addreſs myſelf for thy concurrence with them: it is but for thee to ſpeak the word, and thy ſervant ſhall be healed: O may it pleaſe thee to iſſue out thy command; and it ſhall not be in vain that I am about to uſe the means that ſhall be directed: but never permit me to put my truſt in whatſoever medicine, but only in thy bleſſing; without which, all inferior aſſiſtances will be found of no

advantage. Thou art the great Phyſician, that alone canſt effectually remove all my maladies: and all other helps are but inſtruments in thy hands, that work according to thy good pleaſure: be thou with me, to guide and aſſiſt, to bleſs and proſper them, to thine own glory, and to the welfare of thine unworthy ſervant, who here moſt humbly ſues to thee for pity, through *Jeſus Chriſt* our Lord. *Amen.*

Upon taking Phyſic.

O Lord the Father of mercies, and God of all conſolation, our only help in time of need, I moſt humbly ſupplicate thy favour to thy faithful ſervant, lying under thy correction. Lay no more upon me, than thou wilt enable me to bear: conſider my feeble, mortal conſtitution, and proportion my diſtemper to my ſtrength, that I may know how to bear it with a true Chriſtian patience, and reſignation to thy divine will. Hear my complaints, and remove the cauſe of them, as ſhall ſeem to thee moſt expedient for me. Give a bleſſing to what I now take, in order

order to a recovery of my loſt health: be thou my chief Phyſician; for thy direction cannot fail me. And, ſeeing I put my whole truſt in thee, vouchſafe, of thy great mercy, to adminiſter to me, in my neceſſity, and to grant me eaſe, and comfort, and health, here in this world; and fit me for everlaſting life with thee, and thy holy angels, and ſaints, in the world to come, through our Lord *Jeſus Chriſt*. *Amen*.

Upon Appearance of Recovery.

ALmighty and ever-bleſſed Lord God, from whom are the iſſues of life and death, who killeſt, and makeſt alive, bringeſt to the grave, and bringeſt back again; I deſire, with an heart full of unfeigned gratiude, to proclaim thy great goodneſs towards me at this time; I praiſe thee for thy ſeaſonable correction, whereby to put me in mind of my natural frailty and mortality, to wean my affections from this vain tranſitory world, and to put me upon the more diligent preparation of myſelf for another, and a better. Bleſſed be thy Name, that thou didſt not immed-

diately cut me off, without warning, as thou mighteſt juſtly have done; and not only haſt allowed me a ſpace of reflection, whereby to get my ſoul into a fitter poſture or appearing before thy dreadful tribunal, but now giveſt me hopes of a ſpace to reduce my holy purpoſes and reſolutions into practice. May it ſeem good in thy ſight, to perfect that recovery thou haſt begun in me; and to grant me a longer continuance here, not for the gratification of any worldly or ſenſual inclination or affection in me, but to the end that, by the good improvement of the time thou ſhalt allow me, I may obtain a completer conqueſt over all ſorts of vice and wickedneſs, and a greater readineſs to the performance of my duty to thee; may cleanſe myſelf from all filthineſs of fleſh and ſpirit, and may perfect holineſs in thy fear, thro' *Jeſus Chriſt* our Lord. *Amen.*

Upon a Recovery from Sickneſs.

O Holy and moſt gracious Lord God, who art infinitely good to all them who put their truſt in thee; I have not only learned by the hearing of the ear, but

my own late, beſides former, experience has taught me, that thou art abundant in goodneſs and mercy. It is in thee I live, move, and have my being; and thou haſt, in a particular manner, expreſſed thy love to me, in lifting me up from the gates of death. Thou haſt brought my ſoul from the grave, and haſt kept me alive, that I ſhould not go down into the pit: for this, and all other thy undeſerved favours, for ever bleſſed be thy holy Name. Lord, I earneſtly deſire, that my heart may be duly affected with a ſenſe of them, and that I may never dare to abuſe ſuch tranſcendent loving-kindneſs; but whatever length thou addeſt to my days, may be faithfully ſpent in obſerving thy laws, and exalting thy praiſe. I am, by thy mercy, made whole; make me alſo ſtrictly watchful over myſelf, that I ſin no more, leſt a worſe thing come unto me. Let the conſideration of the weak condition I have been in, have ſuch influence on my mind, that I may not dare to neglect it, or defer any part of my duty, leſt I be ſnatched away before it be finiſhed. I know not how ſoon I may be reduced to the ſame, or a worſe eſtate, when I ſhall be able to

do very little for myſelf: cauſe me therefore to take care in time, to make my calling and election ſure; that ſuch a viſitation may be no ſurprize to me, nor be able to terrify me with the dread of an unhappy death. As thou haſt given me a ſpace for amendment, give me moreover an heart carefully to amend whatever is amiſs in me. Make me always mindful how frail I am, and how unable to ſtand the ſhock of another ſickneſs, whenſoever thou ſhalt ſend it; and give me grace, in the mean time, to do, what it may be then too late to wiſh I had done. Let no one ſin have dominion over me, nor any temptation prevail againſt me, or render me in any wiſe regardleſs of the indiſpenſable obligations I ſtand in to thee, my moſt loving Saviour and Deliverer. Work in me both to will and to do according to thy good will and pleaſure; and, whilſt thou ſeeſt fit to continue me here, let every day thou addeſt to my life, bring me a ſtep nearer to the fruition of thine everlaſting glory. Grant this, O Father, for *Jeſus Chriſt*'s ſake, our only Mediator and Redeemer. *Amen.*

When

When given over by the Phyſician.

O Bleſſed Lord, now I am haſting on to the end of my life, remember not againſt me the great and manifold errors thereof; but let them all be wholly done away by thy mercy, and my bleſſed Saviour's merits, and my own true repentance. Let me come to my great change without guilt, and foreſee its approaches without fear, or impatience. And, Oh! that I may always ſtand ready to give a good account of my life unto thee; and that I may fight the good fight of faith with conſtancy and perſeverance, and finiſh my courſe with joy, and never ſleep in ſin, nor lie down in miſery and ſorrow. And, ſince my ſoul is now ſummoned to meet the bridegroom, dreſs it, O Lord, in a wedding-garment, fit to appear in his train; give me oil in my lamp, and grace to keep it always burning, ſending up a pure and holy flame; that when the door opens, I may be ready to enter in with him. Enable my ſoul to ſtrip itſelf of all fleſhly affections, before it leaves my body; and to be of like mind and diſpoſition with the

holy angels, and beatified Spirits, before it goes to keep them company. And, O my God, let me not forget, that this is like to be the laſt trial, which thou wilt afford me, of renouncing my own will, and reſigning myſelf to thine, and of ſhewing forth devotion of ſpirit, and all holy obedience, and patience, and faith, and humble confidence in thee: and make me therefore watch for all opportunities of exerciſing the ſame, and do them diligently, as my laſt labours for immortality, and for ſecuring thy everlaſting mercy, through *Jeſus Chriſt* my Lord. *Amen.*

Againſt the Fear of Death.

O Moſt gracious and merciful Father, give me grace to be always ready to obey thy ſummons, and willing to depart this life, when thou calleſt. Forgive me all my ſins, which are the ſting of death, that I may prepare to meet it, as an harmleſs thing, that cannot hurt me; as a releaſe from thoſe weakneſſes and ſorrows, which render my life a burden to me. Let not my ſpirit be broken with dreadful appre-

apprehenſions of dying under the load of thy heavy diſpleaſure; but make me to remember thy infinite mercies, the inexhauſtible treaſures of thy goodneſs and clemency; and let the conſideration thereof fortify my mind againſt the horrors of this dreadful hour; ſtrengthen me with a comfortable hope in thee, a ſtedfaſt faith in thy Son's blood; and let me not be afraid of that, which, through thy mercy, will be an happy paſſage into thy kingdom, the gate of everlaſting bliſs and glory, through *Jeſus Chriſt* my bleſſed Saviour and Redeemer. *Amen.*

Acts of Repentance.

RIghteous art thou, O Lord, in all thoſe pains and ſorrows, which puniſh my ſins, and try my patience; and I have none to accuſe or complain of for the ſame, but myſelf. I receive my ſickneſs as the chaſtiſement of my ſins: correct me, O Lord, that thou mayſt not condemn me; and let me be judged for my ſins here, that I may have nothing but mercy, without judgment, to receive at thine hands hereafter. But judge me, O my God,

with mercy, and not in thine anger; judge me, not according as my ſins deſerve, but according as my weakneſs can bear, and according as thy compaſſions are wont to mitigate thy judgments. I am weary of my ſins; with grief of heart, and deep humility, I bewail them before thy dreadful Majeſty; with bitterneſs of ſoul, I lament and deteſt my diſobedience and unthankfulneſs to thee, and abhor my own vileneſs on account thereof. Lord, I am wearied and heavy laden with the burden of my ſins; I come unto thee for a releaſe from them; O let me, according to thy promiſe, find eaſe and refreſhment. O God of all grace, accept my imperfect repentance, and blot out all my miſdeeds, for the ſake of thine own boundleſs mercies, moſt precious promiſes, and the infinite merits of thy dear Son *Jeſus Chriſt* our Lord. *Amen.*

For Truſt in God, and Patience under acute Pains.

O Almighty Lord, under all my weakneſs and pain, I truſt intirely in thee, who haſt been my refuge and defence in many

many troubles, and art ready to be ſo ſtill; who inviteſt us moſt lovingly to caſt all our care upon thee, and never faileſt them that ſeek thee. I truſt to thy wiſdom to chuſe for me, better than I can chuſe for myſelf; to thy power, to help and ſupport me, where I am weak and without ſtrength; and to thy fatherly love and care, to deal out all my ſorrows with tenderneſs, and to turn them all to my good, and greater comfort in the end. And ſince I reſt upon thee, as my rock and ſtay, let me not ſink under thy viſitation, by dejection and faintneſs of ſpirit, nor imagine my diſtreſs greater than I can endure: for thou, Lord, knoweſt what I can bear, better than I do myſelf; and if thou hadſt not known me ſtrong enough to endure, thro' thy grace, theſe ſevere pains, thou wouldſt not have inflicted them: and even now thou wilt either remove or mitigate them, when I can abide no more. Give me grace, O Father, reſolutely to bear them, and bleſs thee for them; let thy ſtrength be made perfect in my weakneſs; let not any rebellious thoughts, or reluctant murmurings, ariſe in me; but give me a ſubmiſſive and re-

ſigned, a patient and humble ſpirit: be thou my ſupport and comfort under all my ſorrows, whilſt I live, and my bleſſed portion, when I die, through the merits and mediation of our only Saviour and Redeemer *Jeſus Chriſt*. *Amen*.

A Paraphraſe on the SEVEN PENITENTIAL PSALMS, *to be uſed by the Sick Man, in the Intervals of his Agonies.*

PSALM vi.

O *LORD* my God, *rebuke me not*, I beſeech thee, *in thy* fierce *indignation* againſt my ſins, either in this life, or at the day of judgment; *neither chaſten*, nor correct *me*, *in thy hot diſpleaſure*, by condemning me to eternal death.

2. *Have mercy* and compaſſion *upon me*, according to thy accuſtomed goodneſs, *O Lord*; *for I am weak* and frail by nature: ſtrengthen me therefore by thy grace, *O Lord*, and *heal me*, by curing the infirmities of my ſoul; *for* they are multiplied ſo greatly upon me, that *my bones*, and all

all my inward parts, *are vexed* and diſquieted with the remembrance of them.

3. *My* ſinful *ſoul*, conſidering my manifold offences, and trembling at the thought of thy juſt anger againſt them, *is alſo* (like as is my fleſh) *ſore troubled*, and almoſt at the point of deſperation: *but thou, O Lord*, that deſireſt not the death of a ſinner, *how long* will it be ere thou look upon me, and bring me out of this miſery?

4. *Return* from the rigour of thy juſtice, *O Lord*, to the ſweetneſs of thy mercy, *and deliver my ſoul* from the bondage of ſin: *O Lord, ſave me* from the aſſaults of the devil; not for any merits of mine, but *for thy mercy's ſake*, in Chriſt Jeſus my Saviour.

5. *For in death there is no remembrance of thee*, to praiſe and glorify thy Name: *and who*, ſurely none there is, that *ſhall give thee thanks*, or celebrate thy goodneſs, *in the grave* of hell, where nothing is to be heard, but weeping, gnaſhing of teeth, and blaſphemies?

6. *I am weary* and faint *with my groaning* and ſighing for my tranſgreſſions; *every night*, when I ſhould take my reſt,

I waſh

I waſh my bed, weeping for them; *and I water my couch*, the place of my reſt, *with my tears* of unfeigned repentance?

7. *Mine eye* of reaſon and underſtanding *is conſumed*, and groweth weak, *becauſe of* the *grief* I take, fearing thy judgments; yea, *it waxeth old*, and I continue in ſin, *becauſe of* the united forces of *all mine enemies*, the world, the fleſh, and the devil.

8. *Depart* therefore far *from me*, *all ye* mine enemies, which are, and have been, the *workers* and cauſers *of* mine *iniquity*, by your tentations, and evil examples; for henceforth I will have no more to do with you; *for* my conſcience aſſureth me, that *the Lord*, of his infinite goodneſs, *hath heard* and pitied *the voice of my weeping*; and therefore I ſhould be unthankful to him, to return to thoſe ſins, which he, in his mercy, hath forgiven.

9. *The Lord* (I cannot repeat it too often) *hath* graciouſly *heard my* earneſt *ſupplication* for the pardon of my ſins; and he, *the Lord*, plentiful in pity, hath not only now, but *will* alſo hereafter, *receive my prayer*, whenſoever I call faithfully upon him.

10. *Let*

10. *Let all mine enemies* therefore, who have ſought my deſtruction, *be aſhamed* at my converſion, *and be ſore vexed* and troubled at the conſideration of God's judgments: *let them* no longer delay, but repent, and *return* to the Lord, *and be aſhamed*, that they have ſo long deferred their converſion; and *ſuddenly*, without any longer delay, make their peace with him, by unfeigned repentance.

Glory be to the Father, &c.

PSALM XXXII.

BLeſſed is he in this life, in aſſured hope, and thrice bleſſed, in full and perfect fruition, in the life to come, *whoſe tranſgreſſion*, by God's mercy, *is forgiven*, in reſpect of the offence; *and whoſe ſin*, by the imputation of Chriſt's righteouſneſs, *is* ſo *covered* in this world, that it ſhall not be laid open, at the day of judgment, in reſpect of the puniſhment.

2. *Bleſſed* and happy *is the man*, *unto whom*, in regard either of offence, or puniſhment, *the Lord*, accepting the merits of Chriſt, *imputeth no ſin*; but giveth ſo ample a remiſſion of them, that he taketh

no

no notice of any ſin in him; *and in whoſe ſpirit*, as well as in outward ſhew, *is no guile*, but he penitently, without hypocriſy, bewaileth his offences.

3. *When I* myſelf (I ſpeak by experience) *kept ſilence*, diſſembling and covering my ſins, wherewith my conſcience was oppreſſed, *my bones*, and inward parts, *waxed old* and feeble *through my roaring*; which God regarded not, tho' I cried *all the day long*, and that, becauſe I confeſſed not my ſins aright unto him.

4. *For day and night*, continually, *thy* hard *hand* of affliction *was heavy upon me*, to puniſh my obſtinacy, and to reduce me to repentance; and, by reaſon thereof, *my moiſture* and vigour, which I formerly had, *is turned to the drought of ſummer*, and is almoſt withered and dried.

5. *My ſin* therefore, at the laſt, (being thus handled by thee) did *I* reſolve to *acknowledge unto thee*, in contrition of ſoul; *and mine iniquity*, which I formerly concealed, *I have not* any longer *hid*, but humbly confeſſed unto thee.

6. *I* farther *ſaid* within myſelf, when thy grace began to work in me, that *I will* no longer continue in my rebellion,

but

but penitently *confeſs* all *my tranſgreſſions* and iniquities *unto the Lord*, gracious and merciful; *and* I had no ſooner done it, but *thou*, of thy wonted compaſſion, *forgaveſt the iniquity* and puniſhment *of my ſin*, committed againſt thee.

7. *For this* remiſſion of ſin, as it was neceſſary for me to pray, ſo *ſhall every one*, of what condition ſoever, *that is godly*, (for the juſt alſo fall) *pray unto thee*, O Lord, *in a time when thou mayſt be found*, in a fit ſeaſon: *but in the* greateſt danger of *floods*, and ſwelling *of* the *great waters* of afflictions, God will ſo preſerve the juſt man, that *they ſhall not* have power to *come nigh unto him*, to oppreſs or overwhelm him.

8. *Thou*, O God, *art my hiding-place*, and refuge in all tribulations: *thou* (for in none other will I truſt) *ſhalt preſerve me* by thy power, *from trouble* and adverſity; *thou ſhalt compaſs me about with* thy mercy; and I will ſing unto thee *ſongs of* praiſe, for my *deliverance*.

9. *I will inſtruct thee*, (ſaith God) O man, if thou wilt be ruled by me, *and teach thee in the way* of righteouſneſs, *which thou ſhalt walk in* without erring:

I will

I will guide thee in the right way, *with mine eye* of Providence, that no evil ſhall happen unto thee.

10. *Be ye not* therefore, O fooliſh men, (ſince I am ſo careful over you) without reaſon, *as the* unruly *horſe, and* dull *mule, which have no underſtanding*, to bridle their head-ſtrong deſires; *whoſe* hard *mouth muſt be held in* with ſtrong hand, and *with bit and bridle*, and you with tribulations and afflictions: if you be rebellious, then, as they muſt be held in, *leſt they come near thee*, and fall upon their rider, or kick at him; ſo ſhall you be forced, by adverſity, to know yourſelves, for oppoſing God your Creator.

11. *Many ſorrows*, either in this world, or torments in the world to come, *ſhall be to the* obſtinate and unrepentant *wicked*; *but he that*, with his whole heart, dependeth on, and *truſteth in, the Lord* his God, the *mercy* of the ſame God *ſhall compaſs* and defend *him on every ſide*, from all dangers.

12. *Be glad* then, O ye ſervants of the moſt High, *in the* ſalvation of the *Lord*, and not in your own ſtrength: *and rejoice* in fervency of ſpirit, *ye* that are juſt and *righteous*;

righteous; *ſhout for joy*, in the comfort of a good conſcience, *all ye that are upright in heart*; becauſe the Lord is gracious to thoſe that love him, and hath delight in the proſperity of his ſervants.

Glory be to the Father, &c.

PSALM XXXVIII.

O *Lord*, I do not altogether decline and refuſe thy correction; only this I require of thee, that thou *rebuke me not in thy* fierce *wrath*, by condemning me with the reprobate; *neither chaſten me*, poor ſinner, too ſeverely, by the extraordinary afflictions of this life, *in thy hot diſpleaſure*.

2. It is not without cauſe, that I ſhould thus deprecate thine anger; *for thine arrows* of grief and anguiſh *ſtick faſt in me*, and are ſore upon me already; *and thy hand* of preſent affliction *preſſeth* and troubleth *me ſore*.

3. *There is no ſoundneſs*, nor health, *in my fleſh*, *becauſe of* the vehemency of *thine anger* againſt me: *neither is there any reſt* or quiet *in my bones*, and inward parts, when I conſider, that thy diſpleaſure ariſeth

ariſeth towards me, *becauſe of* the grievouſneſs of *my ſin.*

4. *For*, having collected my thoughts, I find that *mine iniquities*, which hitherto I regarded not, are ſo many, that they *are gone over my head*; they are paſt my underſtanding, for quantity and quality; and, *as an heavy burden*, for the weight of them, *they are* become *too heavy for me to bear* any longer; they preſs me down ſo much, that I cannot look up to heaven, or heavenly things.

5. *My wounds*, which ſin hath made in my conſcience, *ſtink* in thy noſtrils, O God; *and* they *are* ſo abominable, that now they *corrupt* and putrify in mine own ſight; and all that is come upon me, *becauſe of my fooliſhneſs*, that have let them go ſo long unſearched, and unrepented of, that they are almoſt paſt cure or remedy.

6. *I am troubled* therefore, that I have ſo long put off my converſion; *I am bowed* and preſſed *down* with the weight of my tranſgreſſions, and am humbled in ſoul for them *greatly*, and crave pardon for them; *I go mourning* and grieving *all the day long*, bewailing the former time of my life miſ-ſpent.

7. *For*

7. *For my loins are filled* and infected *with a loathſome diſeaſe* of carnal concupiſcence; *and there is no ſoundneſs* nor goodneſs at all *in my fleſh*, for that it rebelleth againſt the ſpirit.

8. *I am feeble* in body, *and ſore broken* in mind, inſomuch that, conſidering with myſelf, how grievouſly I have offended thee, *I have roared* and cried bitterly, *by reaſon of the diſquietneſs of my* ſinful *heart*: O Lord, forgive my offences.

9. *Lord*, who knoweſt all things, and doſt ſearch into the hearts of all men, *all my deſire* to be reconciled to thee, and to lead a new life, *is before thee*, thou knoweſt it; *and my groaning*, and earneſt prayer, mingled with ſighs and tears, *is not hid from thee*, but, I hope, is aſcended into thy preſence.

10. *My heart*, which hath loſt the peace of conſcience, *panteth* with fear of thy judgments; *my* wonted *ſtrength faileth me*, and I am grown weak; *as for the light of mine* inward *eyes*, wherewith I was wont to diſcern good from evil, *it alſo is* dim, and *gone from me*, and I am become like to them that walk in darkneſs.

11. *My heart, and* thoſe which I took for *friends*, becauſe they ſee me go about to forſake my evil courſe, *ſtand aloof off from my ſore*; and inſtead of giving me comfort, become mine adverſaries: *and my kinſmen*, who, in proſperity, fawned on me, *ſtand afar off*, and leave me comfortleſs.

12. *They alſo* of mine enemies, *that ſeek after* the ruin of *my life*, and eternal happineſs, *lay ſnares* and tentations *for me*; *and they that ſeek my hurt*, in bereaving me of my good name, *ſpeak miſchievous* and falſe *things* to my reproach; *and imagine deceit*, how to divert me from the right way, *all the day long*.

13. *But I*, being reſolved to perſiſt in the way of repentance, and to truſt wholly in the mercy of God, behaved myſelf to them *as a deaf man*, giving no ear to their allurements, and made as though I *heard them not: and I was*, in my behaviour to them, *as a dumb man, that* knew not how to ſpeak, or that *openeth not his mouth*.

14. *Thus* careful *was I*, leſt mine enemies ſhould entrap me; and I continued ſtill, *as a man that heareth not*, nor is moved

moved with their tentations, *and in whoſe mouth* (notwithſtanding their evil deeds to me) *are no reproofs.*

15. *For in thee, O Lord,* (let them do what they can) *do I hope,* and put my confidence, that *thou wilt* keep thy promiſe, and *hear me,* when I call upon thee, *O Lord my God* and Saviour.

16. *For I ſaid,* in my prayers to thee, *Hear me, O Lord, leſt,* if thou forſake me, *they ſhould rejoice* and triumph *over me; for when,* and as ſoon as *my foot* of faith *ſlippeth* ever ſo little, by infirmity, *they* preſently imagine, that thou haſt forſaken me; and *magnify themſelves,* as though they had obtained victory *againſt me.*

17. *For* I cannot marvel, that they ſhould do ſo, conſidering that, when I feel the weight of my ſins, *I* myſelf *am ready to halt* and deſpair; *and* the reaſon of *my ſorrow is,* becauſe thy judgments are *ever before me,* and in my thoughts.

18. For remedy whereof, *I will declare,* and confeſs to thee, O Lord, in the bitterneſs of my ſoul, *my iniquity,* and take revenge of myſelf for it; yea *I will be,* as long as I live, heartily *ſorry,* and much grieved,

grieved, *for my ſin* paſt, though it be forgiven.

19. *But mine enemies* think not of forſaking their ways; they *are lively*, and merry, and cry peace, peace to their ſouls, *and* they are *ſtrong* to do evil: and *they alſo that hate me* (becauſe they ſee my converſion) *wrongfully* and without cauſe, *are multiplied*, and exceedingly increaſed.

20. *They alſo that* unthankfully *render evil* to me, *for* the *good* which I have done unto them, *are* become *mine adverſaries*, and do unto me all the miſchief they can: and why? *becauſe* they perceive my converſion, and that *I follow* and love *the thing that good is*, which they hate.

21. *Forſake me not*, either in tentation or tribulation, *O Lord*, the Author of my ſalvation: *O my God*, whom I deſire to ſerve, *be not far from me*, by withdrawing thy grace from me.

22. *Make haſte* (leſt I faint under the burden of my ſins) *to help me* againſt my enemies, *O Lord*, who art my only ſtay in this life, and *my ſalvation* in the life to come.

Glory be to the Father, &c.

PSALM

PSALM li.

HAve mercy upon me, a miſerable ſinner, *O God*, full of mercy and compaſſion, *according to thy loving* and infinite *kindneſs* to the ſons of men; and as my ſins are infinite, ſo, *according to the multitude of thy tender mercies*, which thou haſt ever ſhewed to penitent ſinners, *blot out* of the book of thy remembrance *my* innumerable *tranſgreſſions*.

2. *Waſh me throughly*, with the blood of thy dear Son, *from mine iniquity*, whereby I have ſo often offended thy Majeſty; *and cleanſe me*, in the fountain of thy mercies, *from my ſin*, whereby I have alſo offended my neighbour.

3. *For*, behold, O Lord, *I* hide not, nor excuſe, but, in the bitter tears of repentance, *acknowledge* and confeſs *my* horrible *tranſgreſſions* againſt thee; *and my* grievous *ſin*, in which I did, for a time, take delight, is grown odious to me, and *is ever before me* in remorſe of conſcience.

4. *Againſt thee*, moſt merciful Father, *only have I ſinned*; *and* though I were aſhamed to commit ſin in the ſight of men, yet I have *done this* great *evil in thy*

all-ſeeing *ſight*: yet, O Lord, be merciful to me, and pardon it, *that thou mighteſt be juſtified*, and found true and faithful, *when thou ſpeakeſt*, as thou haſt often done, of mercy and forgiveneſs to the penitent; *and be clear* from the imputation of injuſtice, *when thou art* arrogantly and falſly *judged* for ſeverity; thy puniſhments being juſt, though the eyes of our underſtanding be not ſo clear as to perceive the juſtice of them.

5. *Behold*, O Lord, that *I*, as all mankind, *was ſhapen in* the *iniquity* of original ſin, from which fountain ſpringeth my miſery; *and in ſin*, and concupiſcence, *did my mother conceive me*, from whence groweth the infirmity of my fleſh.

6. *Behold* alſo, O Lord, I know that *thou deſireſt truth*, faith, and integrity, *in the inward parts* of my conſcience; *and in the hidden part* of me, my ſoul, *thou ſhalt make me*, by the illumination of thy Holy Spirit, *to know wiſdom*, to eternal life.

7. *Purge me*, a leprous ſinner, *with* ſpiritual *hyſſop*, the blood of thy Son, inſtead of the hyſſop, which was wont to cleanſe the leprous, under the law;

and, by that blood, *I ſhall be clean*, and purified from the leproſy of ſin: *waſh me* in the fountain of grace, *and* then, by tears of repentance, and the merits of my Saviour, *I ſhall be whiter* in thy ſight *than ſnow*.

8. *Make me*, poor wretch, *to hear* of, and, ſenſibly feel, the *joy* and comfort of the remiſſion of my ſin: *and* let me find *gladneſs* in the promiſe of life eternal, *that the* ſpiritual *bones* of my ſoul, *which thou haſt broken* with tentations and afflictions, *may rejoice*, and give thee thanks and praiſe.

9. *Hide* and turn away *thy face*, and wrathful countenance, *from my ſins*; lay them not to my charge: *and blot out* of thy regiſter *all mine iniquities*, that they never appear to condemn me.

10. *Create in me* (polluted wretch) *a clean* and pure *heart*, *O God*, the Creator of all things; *and renew*, by thy grace, *a right* and ſanctified *ſpirit in me*.

11. *Caſt me not away* into the pit of deſperation, by debarring me *from thy preſence*, where (only) is fulneſs of joy; *and take not* for ever *thy Holy Spirit* of comfort *from me*.

12. *Reſtore unto me the* unſpeakable *joy of thy ſalvation* in Chriſt Jeſus, which they feel in their conſciences, whoſe ſins thou remitteſt; *and*, when I am reinſtated in thy favour, *uphold* and keep *me* from falling again, *with thy free*, powerful, and ſaving *Spirit*.

13. *Then*, even when I ſhall be reſtored, *I will*, by word of exhortation, and example of converſation, *teach tranſgreſſors* how they ſhould keep *thy ways* and commandments; *and*, by that means, (thy grace aſſiſting) they which now are *ſinners*, ſhall forſake their wickedneſs, and *ſhall be* truly *converted unto thee*.

14. *Deliver me*, and acquit me, from my former offences; and keep me henceforth *from blood-guiltineſs*, and carnal corruptions, *O God*, my Protector; *thou*, O *God*, which art my Redeemer, and the Author *of my ſalvation: and* all the days of my life *my tongue*, for joy thereof, *ſhall ſing* unto thee, and that *aloud*, and chearfully; and praiſe thy Name, by extolling *of thy righteouſneſs*, who doſt juſtify ſinners, and art merciful to the penitent.

15. *O Lord*, thou giveſt wiſdom to the ſimple; *open thou my lips*, which are cloſed by ſin, from doing any ſervice unto thee: *and* then, with boldneſs, *my mouth ſhall* utter and *ſhew forth thy praiſe*; for to thee alone belongeth all honour and glory.

16. *For thou*, O God, *deſireſt not* that I ſhould offer the *ſacrifice* of goats and calves, to expiate my offences; *elſe would I* willingly *give it*, and lay it on thine altar: but *thou* (having, by ſending thy Son Chriſt Jeſus, abrogated the ceremonies of the law) *delighteſt not* any longer *in burnt-offerings*, but in obedience to thy commandments.

17. *The ſacrifices* accepted *of God*, and whereby we are, in Chriſt, reconciled to him, *are a broken* and humble *ſpirit*, dejected with the ſight of ſin: *a broken and contrite heart*, truly mortified and repentant, *O God*, thou haſt promiſed that *thou wilt not deſpiſe*, but lovingly accept.

18. *Do good*, O God, *in thy good pleaſure*, and be favourable and gracious *unto Sion*, thy Catholic Church: *build thou* upon a ſure foundation of religion,

and eſtabliſh the heart of thy ſaints and ſervants, *the walls of* thy Church, *Jeruſalem.*

19. *Then ſhalt thou*, in Chriſt Jeſus, *be pleaſed* with us, and *with the ſacrifice of righteouſneſs*, in thy congregation; and *with burnt-offerings and oblations* of our hearts: *then ſhall they*, thy ſervants thus eſtabliſhed, *offer bullocks*, the ſacrifice of praiſe, *upon thine altar*, in thy preſence, to the honour of thy moſt holy Name.

Glory be the Father, &c.

PSALM cii.

HEar my prayer, which, in the bitterneſs of my ſoul, I make to thee, *O Lord*, whoſe mercy is the ſanctuary of diſtreſſed ſinners; *and let* nothing ſtand between that mercy and me, which may hinder *my cry* to *come to thee.*

2. *Hide not thy face*, turn not away thy countenance *from me*, as if thou wert offended at me; but rather, *in the day* of adverſity, *when I am in trouble* and ſorrow, *incline thine ear* of pity *unto me*, and that right ſoon and *ſpeedily.*

3. *For*

3. *For my days*, which I have miſ-ſpent, *are conſumed away like ſmoke*, which, for want of ſubſtance, reſolveth into nothing; *and my bones*, which, by my broken ſpirit, *are dried up*, are burnt up *as a fire-brand.*

4. *My heart is* dejected, and *ſmitten* with the thought of thy juſtice; *and* it is *withered*, with remembrance of thy judgments, *like graſs*, without juice or ſap: *ſo that*, in this anguiſh of ſoul, *I forget* and loath *to eat my bread.*

5. *By reaſon of the* grievous *voice of my groaning*, ſighs, and tears, I am conſumed away, that *my bones*, for want of fleſh, *cleave to my ſkin*; and I am nothing but ſkin and bone.

6. *I am*, for ſhame that I have offended thee, *become* in condition *like a pelican, that liveth* ſolitarily *in the wilderneſs*; and *I am like an owl*, not daring to be ſeen, that avoideth the light, and is continually *in the deſart*, ſhunning the company of other birds.

7. *I watch*, and ſleep not, for the thought of my ſins; *and am as a ſparrow*, that careth for no company, ſitteth *alone*,

making grievous lamentation in mournful note, *upon the houſe-top.*

8. *Mine enemies*, ſeeing me thus penitent, *reproach me* with opprobrious ſpeeches *all the day*, continually deriding me: *and they that* (while I was their companion in ſin) applauded me, are, upon my converſion, *mad againſt me*, and do combine, *and are ſworn*, to do me miſchief; and, to that end, ſet themſelves *againſt me.*

9. *For* this cauſe, taking no pleaſure in this world, *I have eaten aſhes*, and fed upon coarſe meat, like *as it were* fine *bread*, and dainty fare; *and* I have *mingled my drink with* tears, *weeping* and lamenting for my ſins.

10. *Becauſe of thy indignation* againſt me for them, *and thy wrath* for my bad life paſt, all this evil, and more, hath befallen me; *for thou haſt lifted me up* very high, *and* from thence *haſt caſt me down*, that my fall might be the greater.

11. *My days*, few and evil, *are* paſſed *like a ſhadow* upon a ſun-dial, *that declineth* toward the evening; *and I*, that lately ſeemed to flouriſh, *am withered*, and

and dried up, *like graſs*, without ſap, for want of thy comfort.

12. *But thou, O Lord*, which wert, and art, ſhalt continue immutable, and *ſhalt endure for ever*, while all tranſitory things paſs, and come to nothing: *and thy* glorious works ſhall be had in *remembrance unto all generations*, even unto the end of the world.

13. *Thou*, O Lord, who ſeemeſt to men to ſleep, *ſhalt ariſe* in thy ſtrength, *and have mercy* and compaſſion *upon Sion*, thy Church militant: *for the time to* look upon her, and *favour her*, is at hand; *yea, the ſet time*, which thou haſt decreed for her deliverance, *is*, or will not be long ere it *come*.

14. *For* they, which be *thy* true and faithful *ſervants*, *take pleaſure* and delight *in her ſtones* (their fellow-ſervants); and are glad, when they ſee them proſper; *and favour* and pity *the* very *duſt* and ruins *thereof*, when they ſee them under perſecution.

15. *So* that when they ſhall be delivered from their miſery, *the* very *heathen ſhall fear* and tremble at *the Name of the Lord*, and be converted to him: *and all*

the kings and potentates *of the earth*, which now oppoſe the truth, ſhall acknowledge thee, O Lord, to be King of kings, and Lord of lords, and be afraid at the greatneſs of *thy glory* and majeſty.

16. *When the Lord*, by his almighty power, *ſhall build up Sion*, and repair the ruins of his Church, *he ſhall*, to the confuſion of his enemies, *appear in his glory*, which they ſhall not be able to endure.

17. *He will* then, in mercy, *regard* and hearken to *the prayer of* his poor ſervants, and *the deſtitute* of his help; *and not* any longer ſeem to turn away his face from them, nor *deſpiſe their prayer*, and earneſt ſupplications.

18. *This* mercy of his *ſhall* then *be* recorded, and *written*, as a remembrance *for the generations to come*, even to the end of the world, which ſhall attempt the like againſt his church: *and the people* yet unborn, *that ſhall* ſucceed, and *be created*, in ages to come, *ſhall praiſe* and magnify *the Lord*, who only doth marvellous things.

19. *For*

19. *For he hath* in mercy, by ſending his Son Chriſt Jeſus, *looked down from the height of his ſanctuary*, his holy place: even *from heaven*, his Father's boſom, *did the Lord* Jeſus *behold the earth*, and had compaſſion upon all the ſons of men.

20. *To hear* and pity *the groaning of the priſoners*, ſuch as did groan under the burden of the law; and *to looſe*, and ſet at liberty, by his paſſion and interceſſion, *thoſe* of the poſterity of Adam, *that are appointed to* ſuffer *death*, for not fulfilling the ſame.

21. *To* the end that they, being ſo delivered, may *declare* and ſhew the Power and *the Name of the Lord*, which is Jeſus the Saviour, *in Sion*, his Church; *and* magnify and extol *his praiſe in Jeruſalem*, his holy habitation:

22. *When the* faithful *people*, which are yet diſperſed over the face of the earth, *are gathered together*, and made one congregation; *and the kingdoms* of the earth, which are yet in darkneſs, are inſtructed *to ſerve* thee, *the* only *Lord* of heaven and earth.

23. *He*, even the Lord, in the time of this expectation, hath *weakened* and abated *my ſtrength*, ſo that I can do no good of myſelf, *in the way* of this my earthly pilgrimage: *he* hath *ſhortened* and cut off *my days*, by afflicting me for my ſin.

24. *I ſaid*, in this weakneſs and anguiſh of my ſoul, *O my God*, withdraw not now thy mercy from me, and *take me not away* out of this world *in the midſt of my days*, the chief time of my ſtrength: as for *thy years*, as they *are* from all eternity, ſo ſhall they endure *throughout all generations*, even for ever.

25. *Of old*, at the beginning of time, *haſt thou*, of thine own power, *laid* and created *the foundations of the earth* (the viſible world, and all things in it): *and the heavens* and firmament thereof are *the* only *work of thy* Almighty *hands* and power.

26. *They*, even heaven and earth, and all things in them, *ſhall* paſs away and *periſh* from the form they now have: *but thou*, O Lord, the Creator of them, *ſhalt endure* immutable. *Yea, all of them*, as thou haſt decreed, *ſhall wax old*, and con-

conſume with age, *like a garment* long wore; and *as a veſture*, or garment, *ſhalt thou*, by the ſound of the laſt trump, *change* and diſſolve *them*; *and they ſhall* yield to thy power, and *be changed.*

27. *But thou*, O Lord, *art the ſame*, always unchangeable: *and thy years*, being from all eternity, *ſhall have no end*, but continue for ever.

28. *The children* and poſterity *of thy* faithful *ſervants*, begotten by the ſeedſmen of thy word, *ſhall continue* in grace in this life, *and their* righteous *ſeed ſhall* ſtand faſt, and *be eſtabliſhed* for ever, together with them, in glory hereafter, and enjoy everlaſting happineſs, *before thee*, in thy bleſſed preſence.

Glory be to the Father, &c.

PSALM CXXX.

OUT of the depths of tentations, dangers, and ſorrow for my ſins, wherein my ſpirit is almoſt overwhelmed, *have I*, by fervent prayer, *cried* and called *unto thee*, *O Lord*, who only art able to give me relief.

2. *Lord*,

2. *Lord*, of thy mercy haſte thee, and *hear my voice* and petition, and deliver me from my miſery, O my God: *let thine ears* of pity and compaſſion *be attentive to* conſider, and well weigh, *the* lamentable *voice of my* humble *ſupplications*; and let not my prayer return unpitied, or unheard of thee.

3. *If thou, Lord*, contrary to thy diſpoſition, *ſhouldſt* be ſo exact and extreme, as, in the rigour of thy juſtice, to *mark* the *iniquities* which we, by our natural corruption, daily fall into, and puniſh us accordingly: *O* good *Lord, Who?* None, not the moſt upright, *ſhall* be able to anſwer, one for a thouſand, or *ſtand* before thee, without much horror, at thy judgment-ſeat.

4. *But*, for the comfort of poor wretched ſinners, and to keep us from utter deſperation, we find it recorded by the Holy Spirit, that *there is forgiveneſs* of ſins, and mercy towards ſinners repenting, *with thee*, by Jeſus Chriſt, who came to ſave them: and yet this mercy of thine is tied with ſuch conditions, *that thou* who always art juſt, *mayſt be* alſo *feared*, leſt thy lenity ſhould be abuſed.

5. *I*,

5. *I*, for my part, *wait*, and confidently expect, *for the Lord*, to receive mercy from him: *my* ſinful, but repentant *ſoul*, *waits* to receive conſolation: *and in his word* (whereby he promiſeth mercy to repentant ſinners) *do I hope*, and place my whole confidence; becauſe I know, that he, which hath promiſed, is juſt.

6. *My* ſinful *ſoul*, in this expectation, *waiteth for the Lord*, and tarrieth his good pleaſure to comfort it, *more* earneſtly, *than they that*, in a diſconſolate long night, *watch for the morning*: yea, (*I ſay* it again) *more* zealouſly, *than they that* are weary of the night, and *watch for the* light of the *morning*.

7. *Let Iſrael*, and all God's faithful people, *hope* ſtill, and put their truſt *in the* goodneſs of the *Lord*: and not without cauſe; *for with the Lord*, though he juſtly takes vengeance on us for our ſins, yet *there is*, ever was, and will be found, *mercy* towards penitent ſinners: *and with him*, by Jeſus Chriſt, *is* not only forgiveneſs for a few ſins, but a *plenteous redemption* from the captivity of the devil and ſin.

8. *And*

8. *And he*, even Jeſus Chriſt, by his merits and interceſſion, *ſhall redeem* and ſave *Iſrael*, and each of his faithful ſervants, *from all his iniquities*, and the puniſhment due for them.

Glory be to the Father, &c.

PSALM clxiii.

HEar my earneſt and humble *prayer, O Lord*, which, in my miſery, I make unto thee: *Give ear*, and be not deaf *to my ſupplications*, in the time of my diſtreſs; but *in thy faithfulneſs* and truth, which endureth for ever, *anſwer me, and* grant my petition, which I make; not truſting in any merits of my own, but *in thy righteouſneſs*.

2. *And* my farther petition to thee is, that thou *enter not into* the throne of thy *judgment*, by ſtrictly examining my miſdeeds, and dealing rigorouſly *with* me *thy* poor *ſervant*, who hath miſ-ſpent his talent; *for in thy* all-ſeeing *ſight ſhall no man living* in this vale of miſery *be juſtified*, or found innocent.

3. *For the* old *enemy* of mankind, the devil, *hath*, by his malice, *perſecuted* and ſought

ſought to entrap *my ſoul*, to ſeparate it from the love of thee: *he hath ſmitten* and caſt *my life* and ſoul *down to the ground*, and filled me full of earthly deſires: *he hath made*, and cauſed *me to dwell* and take pleaſure *in* the *darkneſs* of my ſins, *as thoſe that* are without ſenſe, and *have been long dead.*

4. *Therefore*, O Lord, conſidering my deſperate eſtate, *is my ſpirit overwhelmed* with grief *within me*; and *my heart* is diſquieted *within me*, and *is* alſo *deſolate*, and ſore troubled.

5. Yet, in the midſt of the ſorrows that are in my heart, *I remember* what I have read and heard, what thou haſt done in *the days of old*; how that thou haſt been gracious to the penitent, and ſevere againſt the unrepentant ſinner. *I meditate* alſo *on all thy works*, but eſpecially on that of thy mercy; and *I muſe* and exerciſe myſelf in contemplating *on the works of thy hands*; admiring thy power and wiſdom in the creation of all things.

6. *I ſtretch forth*, and lift up, *my hands* in my prayers *unto thee*, O Lord: *my ſoul* (which is dry for the want of

the

the dew of thy grace) *thirſteth after thee*, for the water of life, *as a thirſty land*, in a time of drought.

7. *Hear me*, and anſwer me *ſpeedily*; delay not, *O Lord*; for *my ſpirit* waxeth faint, and *faileth* me in my devotions: O *hide not thy face* and loving countenance *from me* a miſerable ſinner; *leſt* it come to paſs, that *I be like*, in condition, *unto them that go down* headlong, after their own inventions, *into the pit* of deſtruction and perdition.

8. *Cauſe me*, by thy Spirit, to *hear* and feel *thy loving-kindneſs* and mercy *in the morning* ſpeedily, leſt I periſh: *for in thee* only, and not in the help of men or angels, *do I* place my whole *truſt* and confidence: *cauſe me*, by thy grace, *to know* and learn *the way* of thy teſtimonies, *wherein I ſhould* and ought to *walk*, without declining to the right-hand, or the left: *for I lift up my ſoul*, by prayer and repentance, *unto thee*, who only canſt direct me aright.

9. *Deliver me*, *O Lord*, by thy power, *from* all *my enemies*, viſible and inviſible; for *I flee*, and make haſte for ſuccour, *unto*

unto thee, as my Protector, *to hide* and defend *me* from their violence.

10. *Teach* and inſtruct *me*, that am ignorant, *to do thy will*, and thoſe things which thou commandeſt; *for thou art my God* and Director: *thy Spirit is good*, and all-ſufficient for me: *lead me* therefore by it *into the* right way, which bringeth into the *land of righteouſneſs* and truth.

11. *Quicken me* again, *O Lord*, and revive me from the death of ſin, *for thy Name's ſake*, which is Jeſus; and *for thy Righteouſneſs-ſake*, and love to goodneſs, *bring my ſoul*, by thy grace, *out of* the *trouble* and anguiſh, whereinto my ſins have brought me.

12. *And, of thy* tender *mercy* and compaſſion, *cut off* and kill in me *mine enemies*, the concupiſcence of the fleſh; *and deſtroy* and confound *all them*, *that* with injuries and tentations *afflict* and diſquiet *my ſoul*, which is wholly devoted to thee: *for I am thy ſervant*, and the ſon of thy handmaid, and deſire to ſerve thee in holineſs and righteouſneſs all the days of my life.

Glory be to the Father, &c.

For

For Eaſe, when Sickneſs grows very painful.

Mr. KETTLEWELL.

LORD, look upon mine adverſity and miſery, which call aloud to thee for eaſe: O moſt gracious God, my pains are extreme; have pity on me, and lighten them; in thine anger, remember mercy, and conſider my feebleneſs and frailty. I have waited for thy relief, O Father; give me the comforts of it: O ſhew me thy mercy, and that ſoon, for my need thereof is great; ſend me ſeaſonable help and ſtrength at preſent, and everlaſting reſt with thee in the end, through *Jeſus Chriſt* our Lord. *Amen.*

On the Abatement of Pain.

Idem.

BLeſſed be thy mercy, O my God, which pitieth me in my miſery; as a father pitieth his children in the extremity of their pain, ſo haſt thou pitied me. Lord, my ſoul ſhall love thee, and ſing of thy mercy; and, in my diſtreſs, I will

will always truſt in thee, and not be afraid; for thou art our Strength, whilſt we ſuffer; and our merciful Deliverer, when we can endure no more. To thee be glory, through *Jeſus Chriſt* our Lord. *Amen.*

On want of Sleep.

O Righteous Lord, thou holdeſt mine eyes waking, and in the night-ſeaſon I take no reſt. I ſeek ſleep, to eaſe my pains, and to recruit my ſpirits, but I find it not: but, O merciful God, let it not always fly away from me; let my wearied eyes, at length, lay hold of it, and make my ſleep ſweet unto me. Conſider my wearineſs, which calls aloud for reſt; and my weakneſs, which greatly needs refreſhment. While thou keepeſt me awake, let me commune with mine own heart, and ſearch out my ſpirit; let me remember thee on my bed, and meditate on thee in the night-watches; let the conſideration of thy tender mercies be my comfort, till thy goodneſs ſees fit to give ſleep to my eyes, and refreſhment

to

to my ſorrows, through my deareſt Lord and Saviour *Jeſus Chriſt*. *Amen*.

To be uſed by the Friends of the Sick, when he labours under Exceſs of Sleep.

O Merciful God, let not this deep ſleep, which is fallen on thy ſervant, prove the ſleep of death: make it the ſleep of a recovering perſon, to relieve and revive him; and awake him out of it, in thy due time, to offer thee praiſe, and to labour ſtill among us, in doing thee honour and ſervice: but if thou haſt decreed thereby to take him to thyſelf, Lord, remember and accept of all his former prayers and repentance, faith and patience: look not upon his ſins, but to pardon them; nor on his weakneſſes, but to pity them: and when he awakes in the next world, let him find himſelf ſurrounded with light and bliſs, and crowned with eternal glory, through *Jeſus Chriſt* our Lord. *Amen*.

To be uſed by the Friends of the Sick, when he is light-headed.

MErciful Lord, let not thy ſervant, in this extremity of pain and ſickneſs, want the uſe of reaſon, when he ſtands moſt in need of its ſuccours: let not his diſeaſe tranſport him into vain and violent ravings; much leſs let the enemy poſſeſs his fancy, when he has loſt all good uſe thereof, with any frightful or blaſphemous thoughts and illuſions. Impute not whatever he ſays or does amiſs, under his diſtraction or alienation of mind; and reſtore to him his underſtanding again, that he may diſclaim all the evil he ſaid or did, while he knew it not; and that he may watch againſt the enemy, diſcern his wants, and earneſtly implore thy grace and mercy for the ſupply thereof, thro' *Jeſus Chriſt* our Lord and Saviour. *Amen.*

To be uſed by a dying Perſon, for his Friends and Relations.

TO thee, O God of mercy and truth, I commit all my friends and relations (particularly my, *&c.*) to thy protection: I freely

I freely reſign them. Thou art the Father of the fatherleſs, and pleadeſt the cauſe of the widow: O provide for, and defend them; leave them not, neither forſake them, O Lord God of my ſalvation. Be thou to them, when I am gone, whatſoever I would be, and more than I could be, if I were ſtill employed by thee to take care of them. Enable them evermore to place their love and delight in thee, and to fix their truſt and confidence in thy mercy: keep them from thoſe pollutions which may forfeit thy fatherly care and providence, and cry louder againſt them, than all their deſtitute circumſtances do for them. Train them up in thy fear, preſerve them from all the evils and temptations of the world, and bring them at laſt to the joys and bleſſedneſs of that to come, for the ſake of thy bleſſed Son *Jeſus Chriſt* our Lord. *Amen.*

In the laſt Agonies.

LORD, waſh my ſoul in thy blood, that it may be preſented without ſpot unto thee; let me die in thy favour, reſt in peace, and riſe again in glory. *Amen.*

Have

Have me in thy cuſtody, O holy Father, for nothing can take me out of thine hands; and give thy holy angels charge over me, to guard and receive my poor ſoul at my departure, and to conduct and carry it to the bleſſed receptacles of reſt and peace. *Amen.*

In thee, O Lord *Jeſus Chriſt*, my moſt merciful Saviour, and only Redeemer, in thee alone, is all my truſt; O let me never be confounded.

O bleſſed *Jeſu*, I ſue to thee for mercy, and the forgiveneſs of my ſins; graciouſly hear me, O *Chriſt*, and ſave me.

By thine agony and bloody ſweat, by thy croſs and paſſion, deliver me, O *Chriſt*, now in the hour of my death, and in the day of judgment.

O holy, bleſſed, and glorious Trinity, Three Perſons, and One God, have mercy on me, and receive my ſoul.

Come, Lord *Jeſu*, come quickly; I deſire and groan earneſtly to be diſſolved, and to be with thee: into thy hands I commend my ſpirit; for thou haſt redeemed me, O Lord, thou God of truth. *Amen, Amen.*

DEVOTIONS *for a Woman with Child.*

For a Woman who draws near the time of her Travail.

Mr. SPINCKES.

O Eternal God, thou Father of lights, from whom cometh every good and perfect gift, and who haſt promiſed to hearken to thoſe that call upon thee in their neceſſities; hear the ſupplications of thine handmaid, who feel my travail coming upon me, and cry unto thee in the anguiſh of my ſoul. The faſter my pangs come upon me, the more, I beg, thou wilt exert thy ſtrength for my eaſe, that I be not overwhelmed with the weight of them. Conſider my impotency, and ſupport and deliver me; forſake me not, when my ſtrength faileth me; when my ſpirits faint, and I cannot bear the burden of my ſorrows, without thy aſſiſtance. Forgive my ſins, O Lord, and moderate

my pains, if it be thy bleſſed will. As thou haſt given me a power to conceive, grant me likewiſe ſtrength to bring forth; that I may be a joyful mother of a child, endued with a ſound and perfect body, complete in all its parts, and fitted for all its proper operations; and with an underſtanding capable, at length, of knowing thee, and a will diſpoſed, in due time, to fear and love thee. Grant that we may both ſerve thee faithfully in our generation; and whenſoever thou ſhalt ſee fit to take either of us out of this world, be graciouſly pleaſed to make us partakers of thine everlaſting kingdom, for the love of *Jeſus Chriſt* our Lord; to whom, with thee, and the Holy Ghoſt, be all honour and glory, now and for ever. *Amen.*

Short Ejaculations to be uſed in the time of her Travail.

Mr. KETTLEWELL.

MAke haſte to help me, O Lord, and deliver me ſpeedily; for my ſpirit waxeth faint.

Support me, O dear God! for I am weak, and long ſore for thy mercy.

Conſider, O my God, that I am made of fleſh; aſſwage my pain, and comfort and ſupport me under it.

Save and deliver me; for now is the hour of my extreme need, and of thy pity and mercy.

O bleſſed *Jeſus*, who waſt thyſelf born of a woman, help this tender babe ſtruggling for birth. *Amen.*

A Thankſgiving after a ſafe Deliverance.

Mr. SPINCKES.

THOU haſt, of thy great goodneſs, O Lord, carried me ſafely through the great pain and peril of childbirth; I deſire therefore to pay my moſt humble acknowledgments, and profoundeſt adoration, to thee, my Saviour and Deliverer. To thee be the praiſe, that another child is born into the world; and that thou haſt preſerved me, its mother, under the ſorrows with which I was encompaſſed. O be pleaſed to continue, increaſe, and ſanctify, thy mercies to thine unworthy ſervant; that I may live to thy honour,

by

by whoſe Providence alone it is, that I live at all. Perfect what thou haſt begun in me, and ſo eſtabliſh my health, that I may be fitted to praiſe and ſerve thee. Preſerve me from the power of the tempter, and the corruption of my own evil heart, that I may not miſ-ſpend any of the time thou granteſt me for better purpoſes; but my whole ſtudy may be to obſerve thy ſtatutes, and be every day improving in my obedience to them. And caſt an eye of pity upon my poor infant, which is not able to pray for itſelf; preſerve it, to be an uſeful inſtrument of thy glory; grant it the grace of baptiſmal regeneration, that, being received into covenant with thee, it may be ſtedfaſt in faith, joyful thro' hope, and rooted in charity, and ſo paſs thro' the waves of this troubleſome world, that finally it may come to the land of everlaſting reſt, there to reign with thee, in thy heavenly glory, world without end, thro' *Jeſus Chriſt* our Lord, who lived and reigneth with thee and the Holy Ghoſt, One God, bleſſed for evermore. *Amen.*

OCCASIONAL

DEVOTIONS.

For one troubled in Mind.

Mr. SPINCKES.

O Thou great Phyſician of ſouls, I come unto thee for relief againſt that heavy preſſure that lies ſadly upon my ſpirits at this time. As it is thy viſitation, I willingly ſubmit to it, and will bear it without the leaſt repining or diſcontent; yet, with an unfeigned reſignation to thy will, I humbly ſupplicate thee for the removal of it, in thine own good time, that I may be better able to do thee ervice. Thou ſeeſt the woful ſtate I am ſn; how my mind is diſordered, my thoughts confuſed, my underſtanding clouded,

clouded, my affections ungovernable, my whole ſoul out of tune, and all my faculties diſabled for a due attendance on thy worſhip. To thee, my only Refuge, I now betake myſelf for help: O refuſe not to ſpeak comfort to my diſconſolate ſoul, but viſit me with thy ſalvation. Reſtore me to a right uſe of my faculties, a compoſure of mind, and a ready compliance with thy will in all things. Help me to the enjoyment of myſelf, and of thy favour, that the bones, which thou haſt broken, may rejoice. Save, Lord, and hear, O King of heaven, when I call upon thee, thro' the merits of thine only Son *Jeſus Chriſt* our Lord. *Amen.*

Before a Journey.

Mr. NELSON.

ALmighty God, in whom all things live, move, and have their being, who doſt govern all things by thy wiſe Providence, and whoſe protection is my only ſecurity and defence; I humbly beſeech thy Divine Majeſty to give thy holy angels charge over me, in the journey I am now about to undertake. Let thy

grace preſerve me from all the temptations, to which I ſhall be expoſed, in all thoſe places and companies whither my occaſions ſhall lead me; defend me from thieves and robbers, and protect me from all other dangers and evil accidents. Preſerve my going out, and my coming in; let thy Providence be my guard, thy grace my defence, and thy bleſſed Self my portion, now and evermore, through *Jeſus Chriſt* our Lord. *Amen*,

A Thankſgiving after a Journey.

Idem.

ALmighty God, who ſaveſt our life from deſtruction, and crowneſt us with mercy and loving-kindneſs; bleſſed be thy holy Name, that thou haſt brought me ſafe to the end of my journey, and preſerved me from the innumerable accidents and dangers to which I was expoſed. It is of thy mercy, that my health has been continued to me, notwithſtanding thoſe various circumſtances that might have impaired it. It is of thy goodneſs, that no evil men have made any aſſault upon me, when others have ſuffered by their

their unjuſt violence. It is from thy Providence, that I have been protected from falls, ſo that not a bone of me is broken. How many unforeſeen dangers, O Lord, haſt thou delivered me from! and how many, that have threatened me, haſt thou over-ruled! Lord, I will triumph in thy praiſe; and not only with my lips, but in my life, expreſs my thanks, by being more obedient to thy holy commands, and ſerving thee, in holineſs and righteouſneſs, all the days of my life, through *Jeſus Chriſt* our Lord. *Amen.*

On the Anniverſary Day of our Birth.

Bp. Cozens.

ALmighty God, the Father and Maker of all things, by whoſe bleſſed goodneſs I was fearfully and wonderfully made in my mother's womb, and unto whoſe bleſſed Providence I have been left ever ſince I was born, and hung upon my mother's breaſt; I praiſe and magnify thy glorious Name, for thy great goodneſs towards me; humbly beſeeching thee, that I may be taught to number my days,

and apply my heart to heavenly wiſdom; that I may know to what end I was born, and had both body and life given me, even to ſerve thee the living God; that I may bewail my ſinful years paſt, and ſpend the reſt of my time here in a godly, righteous, and ſober life; that I may finiſh the remainder of my days in thy fear; and that as thou didſt, upon this day, take me out of my mother's womb to live here a little time, ſo thou mayſt, at the laſt day, take me out of my mother's womb again, even the grave and womb of the earth, to live with thee for ever, through *Jeſus Chriſt* our Lord. *Amen.*

On the Anniverſary Day of our Baptiſm.

Idem.

O Lord, heavenly Father, almighty and everlaſting God, who, of thine infinite goodneſs towards me, when I was born in ſin, and was no other than an heir of everlaſting wrath, didſt vouchſafe that I ſhould, as upon this day, be born again of water and the Holy Ghoſt, in the bleſſed laver of baptiſm, being thereby

thereby made a member of *Chriſt*, and an heir of eternal life; for this thine ineſtimable favour, I do here gratefully commemorate this happy day; and, in moſt humble and hearty wiſe, I do extol the abundant riches of thy glorious grace; and in thy ſight, and in the ſight of thine holy angels, with all the company of heaven, do renew that ſacred vow, which was then made, in my name, to forſake this wicked world, and to live, as a Chriſtian ought to do, in obedience to thy holy faith and commandments; moſt humbly beſeeching thee, of thy great mercy, to pardon me all former breaches of my ſolemn promiſe, and to endue me with the aſſiſtance of thy Holy Spirit, that henceforth I may walk in newneſs of life, worthy of that bleſſed eſtate whereunto thou haſt called me; and, keeping myſelf unſpotted of the world, the fleſh, and the devil, may daily die unto ſin, for which cauſe I was baptized into the death of *Chriſt*; and, as I have had my part, this day, in the firſt regeneration, ſo I may, at the laſt day, have my part in the ſecond and great regeneration of the world, to live and reign with thee

for ever, through the merits of *Jeſus Chriſt* our Lord. *Amen.*

For one who is preparing for Confirmation.

Mr. Nelson.

MOſt merciful God, by whoſe gracious Providence I was born of Chriſtian parents, and early dedicated to thee in holy baptiſm, wherein I was made a member of the Catholic Church, whereof *Jeſus Chriſt* is the head, adopted thy child, and intitled to the unſpeakable happineſs of thy glorious kingdom; I moſt heartily thank thee, for calling me to this ſtate of ſalvation, and for beſtowing upon me ſuch bleſſed privileges. O diſpoſe my mind, by thy heavenly grace, carefully and diligently to perform thoſe conditions thou requireſt, to qualify me for ſuch ineſtimable benefits, and that I may continue in the ſame unto my life's end.

And now, O Lord, that I am preparing myſelf to receive a farther degree of thy grace and favour, which will advance me into the number of the faithful, by being admitted to approach thy holy table;

table; I humbly beſeech thee to enlighten my mind with the true knowledge and underſtanding of that ſolemn vow which I made at my baptiſm, and which I am now about to ratify and confirm publicly in thy preſence; that I may conſtantly renounce the devil, by avoiding all thoſe temptations with which he ſeeks to deſtroy me, and by abſtaining from all thoſe ſins which partake moſt of his diabolical nature; that I may reſiſt all covetous deſires of honour, riches and pleaſure, and all thoſe evil cuſtoms and maxims of the world, which alienate mens minds from the love of God; that I may mortify all the inordinate appetites of my own corrupt nature; that I may believe all thy holy revelations, and keep thy bleſſed will and commandments all the days of my life.

Give me, O Lord, unfeigned repentance for all my paſt errors; that the many and great ſins, which I have committed, may not deprive me of the aſſiſtances of thy Holy Spirit, which I am about to receive: but let my hearty ſorrow, through the merits of *Chriſt*, waſh away all that is paſt; and let power and ſtrength, communicated

municated to me from above, mortify and ſubdue them for the time to come. I am unable, O Lord, of myſelf to help myſelf; mercifully grant that thy bleſſed Spirit may, in all things, rule my heart; that, by his holy inſpiration, I may think thoſe things that are good, and, by his gracious guiding, may perform the ſame, through *Jeſu Chriſt* our Lord. *Amen.*

After Confirmation.

Idem.

I Bleſs and praiſe thy holy Name, O Lord God, for thoſe renewed aſſurances, which thou haſt vouchſafed me, of thy favour and gracious goodneſs towards me; and for that, tho' in thy infinite wiſdom thou haſt thought fit to withdraw the extraordinary gifts of thy Holy Spirit, thou art yet pleaſed to guide thy faithful ſervants by his ſecret and inviſible communications, when they ſeek them in a regular and miniſterial way. O therefore let the bleſſing, which I have received by the hands of thy ſervant the biſhop, be and remain with me, and moſt powerfully help and ſupport me, in all trials and temptations, when I moſt

moſt need the aid of thy Holy Spirit. Leave me not a moment to my own frailty, without his aſſiſtance; but, thro' his ſuccours, enable me to adhere to that public and ſolemn profeſſion of my faith, which I have declared in the preſence of God, and the congregation; and faithfully to perform the promiſes I have renewed, of obſerving and keeping thy holy Commandments; that, walking uprightly before thee all my days, and being found watching, when my appointed time ſhall come, I may, from a life of righteouſneſs, be tranſlated to a life of glory, through *Jeſus Chriſt* my only Saviour and Redeemer. *Amen.*

For the KING.

In Times of Rebellion.

Bp. TAYLOR.

O Eternal God, who alone ruleſt in the kingdoms of men, and by thy glorious wiſdom, thy almighty power, and ſecret providence, determineſt the events of war, the iſſues of human counſels, and the returns of peace and victory; place

place a guard of angels about the perſon of the king, and immure him with the defence of thy right-hand, that no unhallowed arm may do him violence. Support him with aid from heaven, in all his battles, trials, and dangers: reſtore to him the hearts of all his people, and put into his hand a prevailing rod of iron, a ſceptre of power, and a ſword of juſtice: enable him to cut off all the workers of iniquity, who turn religion into rebellion, and faith into faction; and to defend and comfort thy afflicted, perſecuted church. Bleſs all his friends, confederates, and loyal ſubjects; direct their counſels, unite their hearts, ſtrengthen their hands, and proſper all their undertakings. Give them holineſs of intention, that they, with candour and ſincerity, may purſue the cauſe of God and the king: ſanctify all the means and inſtruments of their righteous purpoſes, that they, without cruelty, injuſtice, or oppreſſion, may proceed towards the end of their juſt deſires; and crown all their endeavours with a proſperous event, that all may co-operate to the honour and ſafety of our ſovereign, and the reſtitution of his juſt rights; to the eſtabliſh-

eſtabliſhment and promotion of thy true religion, to the deliverance of the oppreſſed, and the comfort of all thy faithful people. Grant this, O King of kings, for his ſake, who is the foundation of all thy mercies, the Lord of all power both in heaven and earth, our bleſſed Saviour *Jeſus Chriſt*. *Amen*.

Another.

The LITURGY.

O Almighty God, King of kings, Lord of lords, the only Ruler of princes, who haſt in all ages ſhewed forth thy power and mercy, in the miraculous and gracious deliverance of thy Church, and in the protection of righteous kings and ſtates, profeſſing thy holy and eternal truth, from the malicious conſpiracies, and rebellious practices, of all their enemies; ſave and deliver us, we humbly beſeech thee, from the power of our oppreſſors: be ſtill our mighty Protector and Defender; and, of thy merciful goodneſs, ſtrengthen the hands of our gracious king, that he may cut off all theſe workers of iniquity, who turn religion

ligion into rebellion, and faith into faction. Be unto him a helmet of ſalvation, and a ſtrong tower of defence, againſt all treaſon and violence. Scatter his enemies, who delight in blood; and infatuate and defeat their counſels; abate their pride, aſſwage their malice, and confound their devices; that they may not triumph in the ruin of the monarchy, and of thy Church amongſt us; but that our gracious ſovereign, and his realms, being preſerved from their tyranny and oppreſſion, may duly ſerve thee in all righteouſneſs and holineſs, and evermore give thanks unto thy bleſſed Name, in the midſt of thy Church, for this thy merciful preſervation of, and providence over us, through *Jeſus Chriſt* our Lord. *Amen.*

In Times of Perſecution.

Dr. HICKES.

GRant, O Lord, who art the ſtrength of all that put their truſt in thee, that thy grace may ſuſtain me againſt being ſhaken from thy faith and worſhip, by the dread of men, or rage of devils:

devils: ſupport me under the preſent perſecution, and preſerve me in the ſtricteſt obedience to all thy commandments. Let no temptations prevail on me to betray thy truth, or forſake thy afflicted Church; but give me grace to glory in the croſs of *Chriſt*, and chearfully to follow the Captain of our ſalvation, who was made perfect through ſufferings. Let me not faint, or be diſcouraged, at the outward proſperity of our perſecutors; but give me grace to pity, and pray for them, and to return them good for evil. To thy perſecuted truth, and thoſe faithful miniſters who undauntedly profeſs it, let me conſtantly adhere; their holy offices let me daily attend, their doctrine and examples patiently obſerve and follow; that, with them, I may, through many tribulations and perſecutions, enter into the kingdom of heaven through the merits of *Jeſus Chriſt* our Lord. *Amen.*

Another.

Another.

Mr. LESLEY.

O Almighty God, King of all kings, and Governor of all things, whoſe power no creature is able to reſiſt, who haſt often mightily delivered the ſons of *Jacob* and *Joſeph*, and haſt promiſed to reſcue thy Church from all her adverſaries, and make her glorious upon earth; may it pleaſe thee to ſtretch forth thine hand upon the furiouſneſs of her enemies, and ſo to ſtir up thy ſtrength for us, that we, being armed with thy defence, may be preſerved evermore from all perſecution that the devil, or man, worketh againſt us. Amend, O Lord, what is amiſs in us; and confirm the remainder that is about to periſh. Ariſe, O God, as in the antient days, in the generations of old; remember thy Church, which thou haſt purchaſed and redeemed with the moſt precious blood of thy bleſſed Son: ſave, help, and deliver us, for thy Name's ſake; and tread down every enemy that hath evil will at *Sion*, for *Chriſt Jeſus*'s ſake, the Captain of our ſalvation:

to

to whom, with thee, and the Holy Ghoſt, be all honour, glory, and worſhip, as it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

A charitable Prayer for theſe Times.

Dr. Brough.

O Lord, who doſt not willingly afflict the children of men, behold, from thy holy habitation of heaven, the multitude of miſerable *ſouls* and *lives* amongſt us, and have mercy upon us. Have mercy on all ignorant ſouls, and inſtruct them; on all deluded minds, and enlighten them; on all ſeducing and ſeduced ſpirits, and convert them. Have mercy on all broken hearts, and heal them; all ſtruggling with temptation, and reſcue them; all languiſhing in ſpiritual deſertion, and revive them. Have mercy on all that ſtagger in faith, and eſtabliſh them; that are fallen from thee, and raiſe them; that ſtand with thee, and confirm them. Have mercy on all that groan under their ſins, and eaſe them; that bleſs themſelves, and go on in their wickedneſs, and curb, and ſtop them. O bleſſed *Jeſus*, that didſt

ſhed

ſhed thy blood for our ſouls, to ſave them, ſhed thy Holy Spirit on all, and heal them.

And, Lord, have mercy on all miſerable bodies; thoſe that are ready to famiſh for want, feed them; thoſe that are bound to beds of pain, looſe them; thoſe that are in priſon and bonds, releaſe them; thoſe that are under the fury of perſecution, and cry under the yoke of oppreſſion, relieve them; thoſe that lie ſmarting in their pains and wounds, cure them; thoſe that are diſtracted in their thoughts and wits, ſettle them; thoſe that are in perils of their eſtates and lives, preſerve them. *Jeſus*, that didſt freely diſtribute thy comforts and cures to all miſeries and maladies of men, when thou waſt on earth, have mercy on all, and help them. Far or near, with us, or from us, Lord, have mercy on all! even every ſon and daughter of *Adam*, at this time in pain and anguiſh, upon the face of the earth. Where-ever they are, whoſoever they be, what help I would pray for myſelf from thee, or comfort from man, in their condition, I beſeech thee, the God of all help and comfort,

fort, to give it to them; take them to thy care, and tender them; ſupply them, and ſuccour them; have compaſſion on them, and heal them.

Jeſus, thou didſt give thy blood for them; deny not thy bowels to them. Thou that didſt redeem them all, preſerve them, even all miſerable ſouls and bodies, I beſeech thee, for thine infinite mercy's ſake. *Amen.*

A Prayer *againſt the Temptations of the Times.*

Dr. Brough.

O God, who wilt not ſuffer us to be tempted above what we are able to bear; ſuccour me, that the temptations of the times do not overwhelm me; diſcover to me the ways of thy Providence, ſo far, that I may ſee why I ſhould neither deny it, nor doubt it; and make me know thy judgments to be ſo unſearchable, and thy ways paſt finding out, that I may humbly ſubmit myſelf to thy wiſdom, and admire and adore the juſtice which I do not ſee. Let me not be of ſo narrow a mind, as to confine thy work to one

one world, which thou doſt not finiſh but in two: nor let me be ſuch a creature of ſenſe, as to believe thou haſt no other reward or puniſhment, than what I ſee and feel.

O let my eyes look to the end of all (heaven or hell); and let me envy no ill man's happineſs, who ſhall end in hell; nor bewail any good man's wretchedneſs, who ſhall have heaven for his end. And let me underſtand, that proſperity of ſinners is a heavy plague, becauſe their ſpur to hell (the greateſt puniſhment); and adverſity of ſaints an happy mercy, becauſe thy rod to beat them into heaven (the beſt reward): mean while, let me not give a breaſt full of thy peace, for an arm full of that wealth which breeds neſts of vipers and adders in their hearts, and continual ſtings in their boſoms: let me prefer the ſufferings of innocence before the ſpoils and triumphs of violence.

O God, ſince a guilty conſcience is the greateſt puniſhment on earth (becauſe next to hell); and accuſing and condemning thy Providence, and forſaking my innocence, the greateſt guilt; to that extremity let no temptation ever lead me!

Jeſus,

Jeſus, keep me from it by thy grace and mercy. *Amen.*

In Time of Peſtilence.

Bp. ANDREWS.

O Lord God, who rejecteſt none, that, truſting in thy goodneſs, and believing in thy promiſes, come to thee for ſuccour and help; behold, I beſeech thee, with the eyes of compaſſion and mercy, thy poor, ſinful, and miſerable people, who now are ſeverely afflicted and viſited with the plague of peſtilence, the ſcourge of thine angry hand. Our ſtreets are full of grief, our houſes of mourning, and all our joy is turned into heavineſs, by reaſon of thy heavy wrath, and hot diſpleaſure, which is gone out to deſtroy and conſume us from the face of the earth. We confeſs, O Lord, that is but juſt, that all thy creatures ſhould rebel againſt man, who hath ſo deſperately rebelled againſt thee, his Creator: for they are all obedient to thee: only man, ſinful and wretched man, is continually ſtubborn and rebellious; daily abuſing thy bleſſings, and hourly tranſgreſſing thy

commandments; not leaving his evil ways, for fear of thy threats; nor being allured to goodneſs, by the hope of thy promiſes. We daily hear by thy meſſengers, and read in thy ſacred word, what thou haſt, of old, threatened to thy rebellious people, and, in them, to us; that, *if they kept not thy commandments, thou wouldſt ſend the peſtilence among them, with a fever and inflammation, and extreme burning, until thou haſt conſumed them from off the land:* and yet we have hitherto been ſo ſenſeleſs thereof, that, without fear, we have added ſin to ſin, and multiplied iniquity upon iniquity. And now, O Lord, we reap the juſt reward of our impiety, and are deſervedly plagued for our diſobedience. We confeſs that thy judgments are juſt, humbly acknowledge our miſdeeds, and, with penitent and contrite hearts, earneſtly crave, that thou wouldſt, in mercy, pardon and ſpare, reſtore and heal us.

O Lord, in wrath remember mercy; incline thine ear, and hear; open thine eyes, and behold our deſolations: and, upon our repentance and humiliation, remove this judgment from us; and command

mand the deſtroying angel to ſtay his hand, and ceaſe from ſmiting us. Take away the unwholſomeneſs of the air, and purify our dwellings unto health and ſafety. Thou haſt promiſed, That *when thou ſendeſt a peſtilence among the people, if that people humble themſelves, and pray, and ſeek thy preſence, and turn from their wicked ways, thou wilt hear in heaven, and be merciful to their ſin, and heal their land:* O make good to us this gracious promiſe, and eaſe us of our afflictions; for, behold, we humble ourſelves under thy mighty hand; we bewail and lament our ſinful lives paſt; and humbly beſeech thee to give us thy aſſiſting grace, that we may henceforth order our ways to pleaſe thee. Then ſhall no contagion hurt us, but we ſhall live to praiſe thy Name; and all the world ſhall know, that thou art our God, and that thy Name is called upon by us. Hear us, O Lord, and be merciful unto us, even for *Jeſus Chriſt*'s ſake the righteous; to whom, with thee, and the bleſſed Spirit, be aſcribed all honour and praiſe, now and ever. *Amen.*

For one afflicted with the Plague.

I Bow myſelf, O righteous Lord, to thy bleſſed will, and acknowledge this thy viſitation to be the juſt reward of my ſins: O viſit me here, that I may not ſuffer for them eternally hereafter; and grant that I may ſo truly and earneſtly repent of them, ſo meekly ſubmit to thy chaſtiſement, and have ſuch a ſtedfaſt faith in *Chriſt* my Saviour, that through his death and paſſion I may obtain the remiſſion of my ſins, and everlaſting life after death. *Amen*, merciful Father, *Amen.*

In time of Dearth.

Archbp. LAUD.

O God, heavenly Father, who, by thy Son *Jeſus Chriſt*, haſt promiſed to all them who ſeek thy kingdom, and the righteouſneſs thereof, all things neceſſary for their bodily ſuſtenance; mercifully behold the afflictions of thy people, graciouſly pardon our ſins, and remove thy judgments: O viſit the earth, and prepare

prepare corn for the inhabitants thereof: crown the year with thy goodneſs, and let thy clouds drop fatneſs; that we may, in due time, enjoy the kindly fruits of the earth, and not be confounded in theſe perilous times; but in the days of dearth have enough, and with charitable hearts and hands relieve the neceſſities of thy poor and diſtreſſed children: grant this, O Lord, for the riches of thy goodneſs in *Jeſus Chriſt* our Saviour.

A PRAYER *to be uſed in behalf of Fools and Madmen.*

Bp. TAYLOR.

ALmighty God, whoſe wiſdom is infinite, whoſe mercy is everlaſting; magnify thy mercy towards them who need it, but cannot aſk it; who are in miſery, but feel it not; who act without choice, and chuſe without diſcretion or underſtanding. Impute not to them their follies, which are unavoidable: keep them from all evil and ſad miſchances: let them be ſafe under the conduct of thy Providence, and innocent under the conduct of thy Spirit; renew a right ſpirit within

them, and reſtore them to their health and underſtanding, for thy mercy's ſake, in *Jeſus Chriſt* our Lord, and deareſt Redeemer. *Amen.*

To be uſed by Mariners in a Storm.

Id m.

O Eternal and moſt holy Saviour *Jeſus*, who, in the days of thy fleſh, didſt command the winds, and rebuke the ſeas, and they obeyed thy voice; and art now exalted above all heavens, Lord and Prince of the whole creation; graciouſly look down upon us miſerable ſinners, who, in the abyſs of our troubles, invocate the abyſs of thy mercies; rebuke the winds, and reſtrain the raging of the ſeas; conſider the prayers of thy ſervants, who truſt in thee alone for ſuccour; reſcue us from this imminent danger, and bring us ſafe to the haven where we would be: ſo ſhall we praiſe thy Name for thy goodneſs, and declare the wondrous deliverance to the children of men, evermore praiſing thee in thy holy Church, O eternal and moſt gracious Redeemer. *Amen.*

For

For Merchants and Tradeſmen.

Idem.

O Eternal God, guide me, by thy grace, in all my affairs, that I may be diligent, juſt, and faithful in the calling in which thy Providence hath placed me; bleſs and proſper my labours, as thou, in thy wiſdom, ſeeſt moſt convenient for me; preſerve me by thy Holy Spirit, from covetouſneſs, lying, and all baſe, and indirect, and ſordid arts; and give me prudence, honeſty, and Chriſtian ſincerity; that my trade being ſanctified by my religion, my labour may be attended with thy bleſſing; and when I have finiſhed the portion of my work, which thou haſt allotted me here, I may be received into the inheritance of thy children, there to reſt from my labours, through the merits of my ever-bleſſed Saviour *Jeſus Chriſt*. *Amen.*

For a married Man.

Bp. ANDREWS.

O Gracious Father, Maker and Preſerver of heaven and earth, who, in the beginning, didſt inſtitute matrimony, thereby foretelling the myſtical union of the Church with our Saviour *Chriſt* (who, in the time of his being upon earth, did honour marriage with his firſt miracle); and haſt appointed it alſo for a means, whereby mankind is propagated, for a remedy to avoid unlawful luſt, and for the mutual comfort and conſolation of thy children; I humbly intreat thee to give me the aſſiſtance of thy divine grace, that I may live, according to thy commandments, with my wife, whom thou haſt given me for my help and comfort in this world. Mortify in me all unclean, diſhoneſt, and fleſhly luſts; let not the heat of unlawful concupiſcence take hold of me, but make me to be fully pleaſed and ſatisfied with her love, and to love her, as *Chriſt* loved his Church, to cheriſh and comfort her as mine own body, and to have as great a care

care of her health, as of mine own. Grant that we may live in peace, without debate; in unity, without diſcord; like the members of one body, equally deſirous to praiſe thy holy Name. And give us, O Lord, diſcreet hearts, and underſtanding minds, to bring up our children in thy faith and fear, in a religious, honeſt, and civil manner. Give them obedient hearts to thee, and to thy commandments, and to all that thou requireſt of them to be performed, in duty, towards their parents: keep them from thoſe which are ready to ſeduce them; and ſo lead them in thy faith, fear, and knowledge, that they prove not a curſe, but a bleſſing unto us; and thereby attain to that bleſſing, which thou haſt promiſed to thoſe who honour and obey their parents. Grant likewiſe, O Lord, that I may guide and inſtruct the family, which is under me, in thy fear; and, in an honeſt and careful manner, provide as well for their bodies as their ſouls. And give them the like grace, O Lord, to perform their duties in fear and obedience, not as eye-ſervants, but in ſimplicity of heart, as in thy ſight. And give us, O Lord, a

competency of eſtate, to maintain ourſelves, children, and family, according to that rank of calling, wherein thou, of thy goodneſs, haſt placed us, without exceſs, riot, or vain-glory, and in ſingleneſs and pureneſs of heart; with all humility relying upon thy bleſſed will, who knoweſt better than we ourſelves, what is needful for us: grant this, O Lord, for *Jeſus Chriſt* his ſake: to whom, with thee, and the Holy Ghoſt, be all honour and glory, now and for ever. *Amen.*

For a married Woman.

Idem.

O Merciful and loving Lord God, who, in the beginning, for the propagation of mankind, didſt take *Eve* out of the ſide of *Adam*, and give her to him as an helper; I give thee humble thanks, that thou haſt vouchſafed to call me to the honourable eſtate of matrimony. Give me grace, O Lord, that I may lead a life worthy thereof; that I may love my huſband with a pure and chaſte love, acknowledge him for my head, and truly reverence and obey him in all good things; that

that thereby I may pleaſe him, and live quietly with him. Grant that I be not carried away with the vain faſhions of this world; but may put on ſuch habits as ſhall be agreeable, and ſuitable with the eſtate of my husband, and may become a modeſt woman to wear. Help me, O Lord, that I may, under him, prudently and diſcreetly guide and govern his houſhold and family; and carefully look, that nothing be either careleſly loſt, or wickedly committed, in my houſe. Fit me with thoſe good graces which the wiſe man deſcribeth in a good woman, and St. *Peter* in holy and ſanctified matrons. Give me ſuch care concerning the education of my children, as belongeth to my part; that I may live to ſee them proſper in this life, and afterwards be received, with them, to thy eternal kingdom, through *Jeſus Chriſt* our Lord. *Amen.*

For a Child.

Idem.

O Almighty Lord God, to whom the obedience of children to their parents is moſt acceptable, and all diſobedi-

ence moſt diſpleaſing; who haſt promiſed a bleſſing to the dutiful, and threatened a curſe to the diſobedient child; I beſeech thee to put away from me the deteſtable ſin of diſobedience and rebellion againſt my parents: and give me grace to obſerve them with all kind of duty, to obey them in all their juſt commands, and make me able and helpful to them at all times of their need. Give me grace to bear all their reproofs, and even their errors, patiently, and not to grieve them by ſtubborn and evil courſes. Let me not be ſo far deprived of thy grace, as to ſcoff at, or deride them, tho' by age or infirmity they ſhall fail in their judgment or reaſon. Make me always to remember, that, under thee, I owe my life to them, and therefore to cheriſh, ſuccour, and ſupport them in all their diſtreſſes. Lord, forgive all the offences which I have heretofore committed againſt them. Increaſe the number of their days: keep them ſafe in body and mind; let them ſee their childrens childen, to their comfort, and thy glory. Let them govern us, and the reſt of their family, with wholſome diſcipline, and good example; that at the

laſt

laſt they may, in their due time, depart this life in peace, and come to thy kingdom unſpotted, through *Jeſus Chriſt* our Lord. *Amen.*

For a young Man or Maid.

Idem.

O Lord, foraſmuch as I am, at theſe years, in the heat of the fleſh, and in the moſt dangerous time of my life, I beſeech thee, take not thy mercy, and fatherly Providence, from me: but, by how much the greater danger of falling I am in, with ſo much the more care let thy grace preſerve me, leſt I become a prey to the enemies of my ſoul, who aſſault me with ſo many temptations, that, without thy ſuccour, I ſhall never, of myſelf, be able to overcome them. But, O merciful Father, diſtruſting mine own ſtrength, I betake myſelf wholly to thy protection; and deſire thee, both now and ever, to keep me. Let me not get that habit of ſinning in my younger years, that I be forced in my age (if I be not cut off before in my offences) to bewail the ſins of my youth, in the bitterneſs

bitterneſs of my ſoul; but rather accuſtom me, from this time forward, to all goodneſs, that I may daily more and more profit therein; and that, ſerving thee with a pure heart now, I may be able, in my age, to ſay, with good king *Hezekiah*, *O Lord, remember, I beſeech thee, how I have walked before thee in truth, with a perfect heart, and have done that which is good in thy ſight.* Moſt loving Father, who takeſt care of all men, I commend unto thee my ſoul, as a child, that can of himſelf do nothing: defend me, I pray thee, from all mine enemies, ſpiritual and temporal; keep my body and ſoul pure, chaſte, and undefiled; that I offend not either in obſcene ſpeech, impure thought, or unclean act. My chaſtity is a more precious jewel than I can keep, without thy help: I therefore beſeech thee, who haſt pronounced a bleſſing to the pure in heart, to keep my heart pure: be thou my Guide and Preſerver, leſt, in the heat of concupiſcence, I forget thee. Give me Grace, O Lord, to ſerve and obey thy parents, and thoſe to whoſe government I am committed, and that in all humility; and grant,

grant, that if thou ſhalt be pleaſed to call me to the honourable eſtate of wedlock, I may be matched with one who is a ſincere profeſſor of thy true religion, with whom I may ſerve thee in peace and holineſs all the days of my life, and at the laſt reſt with thee in thy heavenly kingdom, through *Jeſus Chriſt* our Lord. *Amen.*

For a Servant.

Idem.

BLeſſed Lord and Saviour *Jeſus Chriſt*, who, when thou waſt the Son of God, and the Lord of the world, didſt take upon thee the form of a ſervant, that, by thy obedience, thou mighteſt purchaſe ſalvation for all people, as well bond as free, I pray thee, that, ſince thou haſt been pleaſed to call me to the ſtate of a ſervant, thou would give me an humble and obedient heart, and make me contented with this condition of life, as allotted to me by thy Providence. Grant that I may with gentleneſs of ſpirit, ſingleneſs of heart, and willingneſs of mind, ſerve thoſe under whom I am placed;

placed; and that I may not either murmur againſt them, or envy thoſe that are ſeated in a higher eſtate: that I may obey them in all their honeſt commands, with all fear, and true reſpect; not with eye-ſervice, as men-pleaſers, but with all my heart; and the rather, becauſe thy commandment biddeth me ſo to do. Grant, that, ſerving them diligently, faithfully, and carefully, I may avoid their diſpleaſure, and obtain thy favour and bleſſing; and, at the end of my days, may come to thoſe bliſsful,regions, where thou, with the Father, and the bleſſed Spirit, doſt reign, in eternal glory, world without end. *Amen.*

For one tempted to Preſumption.

Mr. SPINCKES.

ALmighty and moſt righteous God, who ſearcheſt the heart, and trieſt the reins, and rendereſt to every one according to his doings; take pity upon me a guilty ſinner, and ſuffer me not to preſume upon thy mercy, whilſt I retain an affection for any kind of ſin. I know thy clemency and compaſſion are infinite,

and

and thou art always ready to embrace a returning prodigal; and I cannot therefore doubt of thy pardon, were I duly qualified for it: but my only danger is, leſt my ſins have made too great a ſeparation betwixt thee and thy poor creature, for me to hope any longer for thy favour. Wherefore I humbly pray thee, to diſcover me truly to myſelf; and if there be any way of wickedneſs yet remaining in me, purge it away, that I may be a fit object of thy fatherly commiſeration. Permit me not to encourage myſelf in a groundleſs reliance upon thy favour, whilſt, in the mean time, I am really unqualified for it. But teach me ſeriouſly and impartially to examine my heart and ways, before I venture to paſs ſo eaſy a ſentence upon myſelf. Let not thy patience to me hitherto work in me an expectation of future happineſs, upon any other terms than thoſe of the goſpel; that ſo I may be induced to ſtudy how, moſt effectually, to make my calling and election ſure; and, to this end, may ſet myſelf conſcientiouſly and univerſally to obſerve thy commandments, all the days of my life. Help me to reform all that

is

is amiſs in me, and to make ſuch a progreſs in holineſs, as that I may ſafely depend upon thy mercy and kindneſs to me here in this world, and may be for ever happy with thee in the other, through the merits of *Jeſus Chriſt* my only Saviour and Redeemer. *Amen.*

For one tempted to Deſpair.

Idem.

O Almighty Lord God, the Father of our Lord *Jeſus Chriſt*, and, in him, of all thy faithful ſervants; I am aſhamed, and greatly confounded, to think that I ſhould ſeem in anywiſe to diſtruſt thy goodneſs, after I have had ſuch abundant experience of it, and after all the gracious promiſes thou haſt made to thoſe who aſk any thing according to thy will. Yet, I muſt confeſs, that fear, and an horrid dread, have taken hold of me, leſt my portion ſhould be amongſt the reprobates, who are to be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. This thought ſtrikes me to the heart, and I am not able to bear up under the weight

weight of it. Do thou therefore ſupport me with the comforts of thy Holy Spirit: ſpeak peace to my diſconſolate ſoul, and aſſure me thou art reconciled to me in the Son of thy love; that thou art my ſword and my ſhield at preſent, and wilt be my exceeding great reward hereafter. Forgive theſe my doubts and fears; and ſo diſpoſe my mind, and confirm my truſt in thee, as that a remembrance of my ſins may never incline me to deſpair of thy kindneſs; but, on the other hand, may drive me to my Saviour, to ſue for his interceſſion in my behalf, and may put me upon an indefatigable attendance upon my duty, whereby to capacitate me for a ſure confidence in his all-ſufficient merits and mediation. Do not only pardon all my tranſgreſſions, for his ſake, that ſo I may be for ever happy in thy heavenly kingdom; but convince me, in the mean time, that thou haſt done it, for my ſatiſfaction and comfort, whilſt I remain here below. I look upon this as one of *Satan*'s ſtratagems, to put me out of heart, that he may prevent my earneſt endeavours to pleaſe thee: do thou therefore enable me to reject this, and all other his motions;

ſo

ſo to betake myſelf to thee for relief, and ſo to obſerve thy holy laws, that thou mayſt cauſe thy face to ſhine graciouſly upon me, and make me to rejoice in thy favour, both now and evermore, through *Jeſus Chriſt* our Lord. *Amen.*

For Priſoners for Debt.

Mr. KETTLEWELL.

O Almighty Lord, Father of mercies, let the ſight of my neceſſities move the hearts of my creditors to have mercy on me; and let their own infinite greater ſums, which they ſtand indebted in to thee, prompt them to ſhew compaſſion to, and have patience with me, as they expect mercy themſelves from thee. And make me willing to do juſtice to them all, to the utmoſt of that worldly eſtate I have to diſpoſe of; chearfully truſting to the protection of thy good Providence, and chuſing rather to want the neceſſaries of life, than the innocence thereof. Thoſe who have kindly forgiven me what I cannot pay, do thou, O Lord, bleſs and reward, and make it up abundantly to them by thy good Providence. And, O righteous

righteous and merciful Lord, forgive me my worſt debts, my ſins, which are many and grievous, and cleanſe me from the guilt of them; that I may not be arraigned for them at thy dreadful tribunal: grant this, O Lord, through the merits and ſatisfaction of my bleſſed Lord and Saviour *Jeſus Chriſt*. *Amen*.

On Releaſe from Priſon.

Idem.

O Father of mercies, and God of all conſolations, the ſighing of the priſoner is come before thee, and thou haſt graciouſly heard my prayers, and ſet my feet at liberty: to thee I owe this comfortable freedom, and to thy boundleſs and undeſerved mercy will I ever thankfully aſcribe it. And, O! that in all my life I may walk humbly and obediently towards thee, and ſhew myſelf ever grateful to thoſe friends who ſupplied my neceſſities in the day of adverſity. Reward, O Lord, their love ſevenfold into their boſom, and enrich them with thy heavenly bleſſings. Remember alſo, O moſt gracious Creator, all thoſe poor

priſoners who are ſtill under uncomfortable reſtraints, and in thy good time deliver them; and let me, having felt the ſame affliction myſelf, have always a compaſſionate ſenſe, and tender feeling, of their ſorrows, and, to the utmoſt of my power, relieve and recommend them to the charity of others, but, above all, to thine everlaſting mercy; which grant we may ever earneſtly ſeek, and ſucceſsfully find, through *Jeſus Chriſt* our only Saviour and Redeemer.

For a condemned Criminal.

Idem.

O Almighty and moſt righteous Judge, I meekly receive my ſentence, as the due reward of my ſins; but, as mine iniquity brings on me this untimely and ſhameful death, O let my true repentance, through my dear Lord and Saviour's merits, ſecure the forgiveneſs of my ſins, and bring me to everlaſting life.

O ſweet *Jeſu*, who didſt not diſdain to caſt an eye on the penitent thief on the croſs, deſpiſe not me, who am now to ſuffer a like ignominious death, and, I hope, truly repent me of my ſins, and fix

all

all my hopes on thee in my diſtreſs, as he did in his. Thou, who for the ſins of others didſt thyſelf hang on the curſed tree, by the blood of thy croſs ſave me, who am juſtly condemned for my own ſins. In thy merits do I truſt; into thy merciful hands I commend my ſpirit: O reſcue my departing ſoul from eternal miſery: forgive me in the abundant riches of thy mercy, and ſave me, a great and wretched, but a penitent and contrite ſinner. Let the example of my fall be a warning to others, that they come not into the ſame condemnation: and, tho' I taſte thy juſtice in my ignominious death, let me find the ſweetneſs of thy mercy after it. *Amen*, bleſſed *Jeſus*, *Amen*, *Amen*.

For one who is condemned for the Teſtimony of God's Truth and Righteouſneſs.

Idem.

O Righteous Lord, ſince thou art pleaſed to call me to give teſtimony to thy truth with my blood, I am content to do it; yea, I thank thee, O Father, that thou haſt counted me worthy to lay down my

my life for thy ſake. O pardon all the ſins and follies of my life, and accept this offering of my death, through the abundance of thy grace. Forgive all my perſecutors; for they know not what they do: O lay not my innocent blood to their charge; but grant them true repentance, and a perfect remiſſion of all their ſins. Strengthen and ſupport me in all my torments and agonies: ſuffer me not at my laſt hours for any pains of death to fall from thee; but give me a ſtedfaſt faith in thy heavenly promiſes, that my undaunted ſuffering for thy truth may inflame thy followers with an emulation of the ſame godly zeal and ſtedfaſtneſs; and that, pouring out my ſoul in devotion towards thee, and in prayers for my perſecutors, it may paſs from my body into the arms of thy mercy, and live with thee for ever, in the bliſsful manſions prepared for thoſe who lay down their lives for thy ſake, through the merits and mediation of my bleſſed Redeemer *Jeſus Chriſt*. *Amen*.

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